WORLD DOMINION
and
THE WORLD TO-DAY

WAR CONDITIONS IN NORTH AFRICA

FASHIONABLE TRIBALISM

SUN GODDESS OF JAPAN

CHRISTIAN BELIEF: A Symposium

CONCENTRATION IN PRODUCTION

A DEVILISH DOCUMENT

THE SPELL OF ARAB MENTALITY

NEWS OF FORTY COUNTRIES

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¶ "He shall speak peace unto the nations; and His dominion shall be from sea to sea."—Zechariah 9:10

World Dominion and The World To-day

A Journal with a Five-Point Policy

WORLD SURVEY. To study and assess the religious situation throughout the world.

EVANGELISM. To create and stimulate interest in evangelism; to support evangelistic efforts, and, as far as possible, to meet strategic opportunities which survey reveals.

WITNESS. To place fresh emphasis upon Christian witness by life and lip, as the primary duty of every Christian, and the most effective means of winning others to the Christian way of life.

INDIGENOUS PRINCIPLES. To follow up evangelism in non-Christian lands, by encouraging the formation of Indigenous Churches.

CO-OPERATION. To urge the necessity of co-operation in the vast task of world evangelization.

* * *

In pursuance of this policy, the Journal will contain articles and information of vital interest, touching every phase of life

* * *

Three supreme loyalties are accepted and advocated:

(1) To the Lord Jesus Christ and the centrality of His Cross.
(2) To the Bible as the final authority in Faith and Practice.
(3) To the Lord's command to World-Wide Witness.

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WORLD DOMINION

and

The World To-day

An International Review of Christian Progress

Vol. XIX. No. 3 May-June, 1941

¶ *Readers will appreciate this interesting information about the Christian enterprise in an area of such vital importance in the world war.*

Under War Conditions in North Africa

THE entrance of Italy into the war, the speedy collapse of France, which followed, and the signing of the Armistice, had their repercussions in North Africa.

Most of the missionaries left Tunis, but, with the exception of those who went to England, have since returned, and have taken up their work again. It has necessarily had to be in a restricted form, owing to local travel restrictions and shortage of petrol.

In Algeria there has been no interference with individual liberties beyond restrictions on travelling, etc., and several workers have received petrol permits, which will enable them to extend their radius of operations. When the critical stage of the war was reached, French pastors in Algiers took the initiative of forming a Council of Evangelical Missions. Its object was to look after the interests of foreign missions working in the country, and it has been registered with the authorities. The war has intensified, rather than diminished, the cordial relations existing between the missionary body and the Reformed Church, and the missionaries are grateful for the sympathy shown and the privileges they enjoy.

In Morocco, affairs have not gone quite so smoothly. Some missionaries have been interned, and, in one part of the country, a good deal of the work has been suspended. However, internment has not involved much hardship. The internees had the option of a camp or a specified hotel at their own expense. Most chose the latter, and found opportunities for witness and service among their fellow-internees. Conditions at the camp allowed going out for meals, and even to sleep.

In the International Zone of Tangier, there has been no interference with the work, which is being pursued as normally as circumstances allow. Tangier has a surprisingly large missionary community, numbering about forty. The Tulloch Memorial Hospital is feeling the want of medical supplies, but is carrying on as much work as possible. Various other activities are being continued amongst Jews and Gentiles, including refugees, as well as among the native Moslems. Several societies, as well as unattached

workers, are engaged in these missionary efforts.

The Anglican Church has secured the services of a worker of the Bible Churchmen's Missionary Society, and meetings are conducted with attendances of from fifty to sixty people. English services are also held in the hall of the North Africa Mission, with an average attendance of from twenty-five to thirty. There is also a well-attended prayer-meeting.

The military occupation of the Tangier Zone by Spanish troops has led to some food shortage, but the port remains open and some supplies come in by that way, as also by the French Zone. The recent proclamation that a military Governor would be taking over the Administration from the International Assembly led to some anxiety, but the news of the British Government's action in the matter is reassuring.

THERE are two ways in which the war has seriously affected missionaries—in the financial sphere and in the question of food supplies; the latter, of course, in common with the rest of the population. The signing of the Armistice brought the countries of North Africa nominally into "enemy territory," and that cut off financial supplies for a period of three months. After lengthy consultations with the Treasury, a temporary arrangement was reached, and it is to be hoped that a permanent solution may be found, as there are about 150 British missionaries still at work in French North Africa. (There are only two in the Spanish Zone.)

It would be a tragedy if, in spite of the widely open doors, the work had to be discontinued because of the unwillingness of the British Government to allow money to be sent to keep it going. It would also leave the missionaries in a serious predicament, for there is little, if any, possibility of returning home.

Happily, the United States Consular service has come to the help of the individual missionaries by arrangement with the British Government, but both the missions and missionaries would prefer having direct dealings for the meeting of their financial needs.

Viewed as a whole, there is very much for which to be thankful, and the situation is not without encouragement. There is a ready ear for the Gospel. The British and Foreign Bible Society, and other agencies for the sale of the Scriptures, report very good sales. The French Church has had many encouragements. A Home for Old People has been opened in Algiers, and, at a Young People's Camp recently, there were no less than fifty conversions. For all these things we thank God and take courage.

¶ Shall we have a new world order, when the war is over? The only basis of a new order is good will, in which every group and nation will have freedom to make their contribution to human progress. It is futile to close the valves upon self-expression. An explosion is bound to follow.

¶. *Concerning some Arabs, their Ass and their Arguments. A Scene in North Africa.*

The Spell of Arab Mentality

By James Haldane

THE whole countryside had a desiccated appearance, due to paucity of rainfall and perennial sunshine. The only things that flourished with any show of sturdiness were the cactus plants ; everything else was sunbaked, panting for rain. We had travelled one hundred-and-twenty miles to reach this district. A sweep of the eye brought into view some thirty villages, and as these offered scope for several days' preaching, and contact with the people, we pitched our tent midway between the two largest. There were no Europeans in the place and the pitching of a tent immediately piqued curiosity. Primitive and impoverished though those people were, they approached me with an air of dignity, walking with the mien of men who are filled with a sense of their own importance.

The procession was headed by a man who rode a donkey. One of the hind legs of this animal was twisted, probably the result of crude veterinary treatment after a breakage. Labouring under this defect, its mode of progression was awkward, this fourth leg functioning like a boring tool every time it touched the ground, and leaving behind it a line of small holes scooped out in the process. For a moment I was at a loss to decide whether to meet this exhibition of dignity with a corresponding attitude on my part, or break it up with a joke. The old man, having slipped from the back of the donkey, the animal immediately lay down in the dust, and as the defective leg would not level itself with the soil, it stuck up like the stump of a gnarled tree.

With this deformed beast lying on the ground, and a line of men before me, whose clothes seemed to have been put on hurriedly and carelessly, I had difficulty in suppressing laughter. "How often do you feed that donkey ?" I queried. "As often as Allah wills it." "What do you feed it on ?" "What Allah fetches." "What's the matter with its leg ?" "What Allah decreed for it."

These questions and answers brought us to a dead stop, and silence ensued. They stood, with an air of triumph, like a group of officers who had blown up the bridge as the enemy got a footing on the other side. They would not have been surprised if I had immediately taken down my tent and retreated. Taking a New Testament from my pocket I broke the silence by inviting them to have a look at the book, and, as they turned the pages, I told them who I was, why I had come to their district and announced my mission. No sooner had I done this than one man turned the palm of his hand towards me, the fingers spread out fan-wise, and exclaimed with a gust of anger : "*Tilugna fee siloom*" ("We have met on the ladder"). It is a striking metaphor. The Arabs are kicking the missionary on the head to beat him down, while the missionary is butting with his head to push them up. There they are in the middle of the ladder, stuck.

Such was our introduction, and to avoid being swirled about in

the vortex of a heated argument, I dispersed my audience, at the same time intimating that I was to spend some days among them and that I would be calling at their several villages to read and speak to them. I asked them to accept some portions of Scripture and suggested that, by way of preparation for our next meeting, they should read these.

THE next day I made my way to one of the largest villages. A good deal of ceremony was employed in admitting me to this place, with the aim in view, so I thought, of humbling me and enhancing their own prestige. Seventy huts, huddled together with an utter absence of sanitary arrangements, and with rutted tracks winding among them, were all these people had to be proud of in the way of dwellings. When we were seated, they assured me that they had been up half the night reading the New Testament, but native calculations require pruning. I asked what they thought of the book, and if they had understood what they had read. One man replied that the reading had confirmed what he had already stated, namely, that we had met on the ladder, while another, touching the other extreme, declared that, far from the Bible and Koran being in conflict, he found them so nearly approximated that, apart from minor divergences, they taught the same thing.

We came to an agreement which amounted to this ; they would tell me what Islam had done for them, and I would tell them what Christianity had done for me, and that after the narration of our present experiences we would pass on to state our respective hopes for the future. Soon they were in the thickets of theology, but I drew them up, pointing out that the arrangement was not to treat of the abstract, but to relate concrete experiences. Some juggling followed, but this only intensified, though they tried to hide it, the futility of their religion to achieve anything in the present. They had plenty to say about the future, and words were heaped together in an effort to do justice to the benefits which were stored for them in the world to come.

Their story told, I remarked with much deliberation that it was utterly beyond my comprehension to understand how any man, prophet or otherwise, could save us from the consequences of sin if it was beyond his power to save us from its daily operation in our lives, just as I could not understand how a mother could save her child from being burned if she were powerless to prevent it from falling into the fire. I was struck with the impression that this illustration made upon them. Never before had they faced the truth in that simple way. There was a stammering attempt to reply, but this was cut short with a lapse into facial gestures which I was expected to accept as an explanation of a subject that had baffled the tongue.

They were interested in my religious experiences, and when I proceeded to enlarge upon the future, with its hope of resurrection and eternal life, they were struck with the contrast between my simple testimony and the winding elaborations of their own theology, which is loaded with superstitious nonsense. For the first time in its history, that village was disturbed by the truth, for never before had a

Christian messenger testified of Christ to them.

The following day I visited a number of villages, until I came to one where was a dome-shaped shrine, white and shimmering in the heat-haze. Visions of a clash loomed ominously before me, as the guardian of this sacred place approached me, with forbidding appearance, and asked what business had brought me to this quarter. His external appearance did not give the gauge of his mind, however, for, after salutations had passed between us, he took my hand and invited me to his hut. This proved to be an odoriferous dwelling, with a mixture of strange smells, but sickening though it was I had to drink tea. We conversed about things in general until I produced a *New Testament* and announced my mission. Presently a number of men entered the hut and sat down in silence.

I have read of those who have taken a dose of opium in order to verify their observations about its effect upon the mind, and of others who have got drunk just for once that they might understand more fully the mind of a drunk man. On this occasion I wished that my own mind could have been displaced for an hour, so that I might come under the spell of Arab mentality in order to fathom the meaning of those silent, staring moods when they sit like chiselled forms. The silence was broken by a whispering conversation which produced a fluctuating attitude, as if there were a lack of unanimity among them on some proposed move.

It was strange that, as they whispered, a passage from George MacDonald should come to my mind. In this, Helen says to Poldie: "I felt as if the text, 'Come unto Me,' hadn't been intended for preaching about at all, but for going straight into people's hearts without any sermon." I immediately adopted this method and quoted text after text, and then read the parable of the two builders. This was followed, in turn, by the story of my conversion, and how Jesus had, for more than thirty years, given me peace, joy and satisfaction in all things pertaining to my soul. I used caution not to encroach on their religious territory, preferring rather to stand on my own and invite them to join me.

IN the conversation that followed, however, I gathered that they imputed my reservation to ignorance of their religious beliefs and the general system of Islam. To dissipate this misconception I enumerated the seven pillars of their faith, gave a list of their sects, from Kadeeri to Benassari, and assured them that I had, in the course of years, investigated the whole matter and had reached the conclusion that it was at once false and futile. To this I added: "Christianity is a religion with an unintermitting flow of power and inspiration, while Islam is a stagnant pond of formality." I then waited to see what reaction these words would produce on my hut audience. Some just sat and stared, one man sucked in his jaws, then parted his lips with a smacking sound, while my host worked his forefinger like a kind of second tongue leaving me to follow, if I could, the intricate labyrinth which these several gestures were supposed to trace.

The Arabs have a dramatic way of doing things. My host rose to

his feet, glided to the door, placed himself there so as to block the passage, and then declared: "I have taken an oath. I wish to become a close friend of this stranger who speaks our language, and he is imprisoned here until it is sealed over a dish of food." I made one excuse after another and protested that I had not time, but no sooner were these excuses raised than they were levelled. "The meal is almost ready," he said by way of encouraging me to stay, yet the fowl that was to be cooked was still scraping in the manure pit outside, for I heard an order being given to prepare it after the door had been blocked. During the next two hours I read and preached to a changing audience as some went out and new arrivals entered.

IN the days that followed I visited other villages where the Gospel was preached and the Scriptures were distributed. Here and there I found groups of children, and to these I spoke of God's love. I usually find one or two children in these groups whose intelligence is above the average. The listening attitude of these few encourages one to hope that, amid the general demoralization of these Arab settlements, there are some patches of good soil. In one of these meetings I asked if anyone could read. Yes, there was a lad present who could read "with the strength of Allah." But he was nothing more than the one-eyed monarch of the blind, and, as he struggled with the words, my imagination conjured up a man trying to drive a car through a forest.

When conditions were favourable I spoke to groups of women, but these, confined mostly to a life of pottering in front of their huts, were either too shy to listen attentively, or too tickled at finding themselves confronted by a European speaking their own language, to appreciate my motive for being among them, or to understand, in any effective way, the message I proclaimed.

I left this district one evening as the sun was dimming in the West. Away in the distance, the Atlas Mountains were folded in a fantasy of contour, intercepted here and there by clouds of smoke from village fires. When I had gone a distance of half-a-mile I stopped my car, and, according to my custom, sought a quiet place in which to pray. With a sweep of the eye I drew an imaginary circle around the district where I had spent these past days. Any attempt to put results into figures was out of place, but as I looked at these villages, in which had been deposited copies of the Word of God, I was encouraged to think of them as lights, twinkling, and sometimes flashing a ray of light into the moral darkness, which might guide, if there were seekers after the truth, some souls to the Cross.

SONG OF A DESERT SEEKER.

Why do our songs and music cease ?
Why perish beauty, grace and life ?
The fairest flower is marred to me,
Piercèd its heart in death's fierce strife.
And knowledge, power, wealth, all fail—
A tinkle of the camel's bell.

Ah ! rest my heart, thy chafing cease !
The soul that throbs beneath the veil,
Of outward forms that rise and fall,
Is He whose face I seek, but fail.
Haply some day His love He'll tell,
To thee beside thy desert well.

(*J. J. Cooksey.*)

¶. *The change in one, who, like a prune, had a wrinkled skin and a heart of stone.*

Mr. Great Beam's Neighbour

By James P. Leynse

CHANG, the Great Beam, leaned against his gate, his broad face gleamed, his eyes sparkled. "Have you eaten your rice, Mountain Pass?" he greeted his neighbour. "'Tis a sad face you are lifting to heaven. Has my brother mistaken narcissus for bulbs of garlic? Or is there sorrow in your heart you cannot drive away?"

"Quarrelling, you said? For sure, I know, old one. Keeping the women shut up behind walls will do that. Pent up emotion, you know. It is the evil of the old family system. Ours is an age of rebellion, the breakdown of conventions. Humbly I say, let your women folk go forth to the Mission of the Elders. That will help.

"You don't believe it? Neither did I a year ago. But look upon the change brought to the ones inside my household. The church, Mountain Pass, is your cure. Let your ear listen, then your heart will escape sorrow.

"Do not look upon me as a stranger, when I ask why do you use good copper cash to buy sham silver with which to cheat your ancestors, so as to induce them to help you? You better lift up your legs and go forth with me to the Mission of the Elders. Come along! Sitting in a well you cannot observe the skies. There is trouble to your east and trouble to your west, Mountain Pass. This lowly one knows! The rattling chatter of your household needs to be changed. A series of good meetings will be to your women like a string of pearls. Enlarge your heart! There is nothing to be afraid of. Be cautious, have bells on your toes, if you so desire. But go forth with me."

Next day at dawn, just when the sun arose golden, they went, the two men, calm and dignified. They wore incense-coloured robes, and upon their feet were white cloth stockings and silken shoes, and each carried a painted fan in his hand. Quietly they entered the Gate of the *Chang Lao Hui* (Presbyterian Mission).

The "morning watch" was just being held. Many faithful ones attended. A church-member presided. Someone read the Scripture. Another one led in prayer. They sang. Someone spoke. They all prayed in unison and aloud. It sounded like the waves of the sea rolling on to the shore. Great Beam explained: "They are those who use their lanterns to illumine another's path. They are members of the Volunteer Gospel Teams established ten years ago. It was at these gatherings that my inner eyes were lighted. My mind became cold as melted snow. I saw myself as I was. Sin reigned in my heart. I lived between the hammer and the anvil. And I feared the shadowy world of hereafter. For months I groped in the dark. I dwelt in the dust. But at one time the Lord Jesus revealed Himself to me. And I became a tree in the spring, sprouting out anew."

At the Hour of the Snake.

At nine they went out again, Great Beam and Mountain Pass, to attend the Sunday Schools for

children and adults. "At the Mission of the Elders, each Sunday morning, seven hundred children study the Heavenly Book," Great Beam informed his friend. He not merely wished to be a fisher of men, he made a net to fish. "Ai," he said, "before becoming a Christian I was like a dwarf sitting with one knee over the other. I looked tall, but I was not.

"Watch those little tots, Mountain Pass. The three over there are mine. The manling is Woolly One, my son: the other two are Azure Cloud and Snow Flake, my little daughters. Look how happy they are! Once, foolishly, I tried to protect them from the Evil Eye by buying lion shoes with tassels on them. Now I know better. My children were in a spider's web. This is the truth. My home was full of bitterness. Every morning, our bickerings would raise them out of their sleep. I regarded them but as little sampans that had to wait on a steamer.

"You know, Elder brother, I am a manager of a shop for cotton goods. For four generations our House of Chang has had plenty of good food. Who is there that does not know it? Yet, like a prune, I had a wrinkled skin and a heart of stone. I worried. Food we had, but not joy. Things are different since I became a Christian."

The Hour of the Horse.

At eleven in the morning, the church bells rang again. The two men went out to attend the morning service. "We must be sure to sit at the men's side," Great Beam advised. "Over there, in the same row with Brilliant Wisdom, Pervading Principle, Heaven Bell and State Ambition. Incline thine ear, Mountain Pass. Every Sunday morning, more than eight hundred people listen to the messages of the Mission of the Elders in this city of Peking.

"Look! There in the second row sits Wang Entirely Precious, the one with those nice collops of fat on his flanks. He lives in the Lamb's Tail near the Pasteboard Lane. Three years ago he was a powdered raven. He surely was. He cheated unmercifully. Violence was before him. He was more fierce than evening wolves. When only thirty years old he had already become an official of influence. That one had a beard before he had eyebrows. But he let his feet wander! He truly came upon ill luck. On a certain evil day, the temper rose in him hotly. Great wrath passed his teeth. He shouted out and killed a man.

"Ai, evil things done in secret are seen in heaven. With a burning heart he walked around despondently. Hell opened her mouth with measure. In the end he lay down in sorrow. And his wife divorced him. Truly he experienced that when the nest falls there are no whole eggs. Without profit he used much silver high and low. But once he was led into our church service. The message gripped him. That was the beginning of his road upward. He joined a Bible class. He became an enquirer. He cried out his sins. Step by step he was born again and baptized into the fold. Now he is truly glad in heart. The joy shining on his face is his testimony."

The Hour of the Dog.

It was toward the setting of the sun. The two men walked toward

the Gospel Hall located in a strategic centre. Brilliantly lighted posters attracted many. The door leading into the Hall was constantly opened. Great Beam and Mountain Pass stopped under the electric lighted cross that hung above the door.

"Our two Gospel Halls," Great Beam stated, "are a gift straight from God. Many who have met darkness in the day time enter there. In these halls, the organized groups of personal workers are a tremendous witness. They testify and preach in harmony, and on evangelism only. Not even unconsciously do they betray any political bias.

"Often their words are like the piercing of a sword. As a nail in a sure place so they fasten sin. Let your eyes be open, Mountain Pass, and hear with your ears. The hope of your life may be fulfilled. Here men, women and children are won for Christ. They learn to sing, too, every one taking the tune he knows best and singing it to his own satisfaction.

"It was in this Hall that Li Endless Peace was converted this year. He used to be a morphine addict. Then, too, he was a false money-lender. He would skilfully saw a dollar asunder and fill it with false silver. The money went to *ch'ih, ho, p'iao, tu,* (feasts, wine, women and gambling). The urge to do evil sat in him. When last caught the Judge informed him that next time the guillotine would claim his head. There was no way out. The desire for drugs was in his vitals. From the sole of his feet even unto his head he became a sack of bones. Before him his father had been a professional gambler. And taste my words, Mountain Pass, out of an indigo vat you cannot draw white calico! Endless Peace became a hireling in another man's house. Still he would saw open a dollar and inject himself with morphine.

"Someone took him to the Gospel Hall. A team became interested in him. Again and again he attended. A group once prayed for him until midnight. He confessed his sin. Christ Jesus reclaimed his sin-ridden soul.

"Weeks of testing followed. He chewed hard beans to overcome his desire for drugs. Diligently he prayed. Let us go in. You will find him there. And, when you have eyes to see with, you will notice that he is one of the many who have found their Redeemer in the Gospel Halls of Peking."

CHINESE ANCIENT LUTE

True to its name, the *Ku Chin* is a very old musical instrument. According to legend, it was invented by Fu Hsi, the earliest Chinese Emperor who lived five thousand years ago.

It is a deplorable fact that the *Ku Chin* is almost a forgotten instrument nowadays. The seven strings on this Chinese lute can produce forty-eight different notes. In the olden times, there was a lute in every Chinese home, for in those days *Chin, Chi, Shu, Hua* (lute, chess, caligraphy and painting), constituted the four pleasures.

The lute has always occupied a high place in the nation's history of music. Confucius was a lover of this instrument. Once, when he visited the neighbouring State of Chi, he found himself so much interested in listening to the *Ku Chin* that for three months he had no appetite for meat dishes!

Caste and Outcaste

By L. M. Brown

"The battle in India to-day is a battle for the preservation of caste. The focal point of the battle is that of Christian Mass Movements from among the Depressed classes. The Christian religion has stood firm against lending its sanction to the permanent subordination of groups who, for the time being, were in a subordinate position."

"The elaborate philosophies and world views which provide the foundation for Nazism's racial programme are lineal descendants of the Brahmanism, Hinduism and Aryanism brought to Germany by Max Muller and other Orientalists."

D. A. McGAVRAN.
"Battle for Brotherhood in India,"
World Dominion, January, April, July, 1938.

ON the banks of a river in an Indian village, a Brahman stood watching an unfamiliar scene: a group of low-caste people being baptized. Having never before witnessed such a ceremony, he questioned a man standing nearby. The man, who was a Christian, explained it all to him. He was much interested. He watched those outcaste people. He saw their lives changing. He learned that they were studying the Bible in order that they might know how to live Christian lives. After two years he himself asked for baptism and was able to satisfy the committee that he was ready for it. When he stood before that great church congregation to make his profession of faith, he asked for a glass of water. He requested the missionary to drink from the glass, which he did. Then the Brahman himself drank from the same glass and poured the remainder of the water over his head, thus signifying the breaking of his caste. He went back to his village to announce that those who had once been low-caste people, but were Christians now, were also his people. He is an old man now, a leader and a spiritual power in his village. He, who first saw Christ in the lives of his village outcaste people, has since led many caste people to Christ.

In the Nizam's State of Hyderabad, at Ibrahimpatnam, a village of about four thousand people, there are approximately eight hundred Christians, of whom the majority are from caste. Here, the movement is fairly recent, as it was but ten or twelve years ago that these caste people first became Christians. We were told that people in that area first became interested in Christianity when a group of twelve evangelists, called "The Twelve Apostles," told the Gospel story as they passed through the district. The people heard that other villages had accepted Christianity and they, too, became desirous of effecting in their own lives the changes which they saw in others. It was mostly the low-caste people who accepted Christ first, and the caste people followed later.

Thus we saw the Mass Movement, that began among the low-caste people, spread to the caste people. "Lowly vessels" are often instruments of much usefulness to further the Kingdom of God.

They came in groups—whole families, whole caste groups, and

even whole villages at a time. This has been the experience and the accepted method in Andhra Desh from the very beginning. In some places it is quite the reverse : a large number coming together has, in the past, been discouraged. The single individual has been encouraged. The Rev. Robert Cummings, describing the situation, said : "We have said to the new Christian, 'Come into our compound. Come away from your village, your family, all your old ties. Come within the shelter of our high compound walls, lest an adverse wind blow upon you and you weaken in the blast.'" We have sheltered them and cared for them, and those who have been forced to leave that shelter have often been unable to withstand the ill-winds encountered outside the protecting mission wall.

The villages we saw in Andhra Desh (a district north of Madras) were most interesting. There was a Gond village, three-fourths of whose population had come into Christianity all at one time. Gradually the other residents of the village were won and now it is a hundred per cent. Christian population. That village, and several nearby villages, all came in at about the same time. What a tower of strength they must have been to one another !

This coming, with relatives and friends, into a group that may already contain many former friends of his own caste people, provides the new convert with an element of the old life that is at once comforting and reassuring. Besides this, the policy has been rather generally observed to remove only those things from the life of the new convert which are hurtful to his general welfare and definitely anti-Christian. As far as possible he has been encouraged to remain in his home, live as formerly, with non-Christian relatives, if need be, and carry on his usual job. What a different state of affairs exists when we remove the man from his home and family and give him a job as a mission employee !

IN Andhra Desh it has been found possible to adapt some Hindu practices into definitely Christian ones. Offerings to the idols are now diverted and become offerings to the true and living God. In one village, each household has a number of *gharas* in which a definite amount of rice or grain is put, as each meal is prepared, as an offering for the Church and the work of the Lord.

Many of the villages and poorer *mohallas* (wards) of the larger towns have very simple church buildings, often just a grass roof without walls, and only supporting wooden pillars. These buildings are put up by the congregations themselves, without help from the mission, or at least with very little help. Few, if any, chairs or benches are found in these places of worship. The service itself is of such a simple nature that even the most illiterate person of the community can take part in it. On the other hand, at Rentichintala we found a marble building. The baptismal font and altar and altar railings were all of highly polished marble, most beautiful in colour and pattern. That great solid church has been built out of marble taken from quarries in the nearby bleak, bare, stony fields. Thus it was not an edifice unsuitable or unadaptable to the community. In that

church no benches or chairs were seen. We were told that grass mats were used in all services, to seat the congregation.

WE were most favourably impressed with the great emphasis placed upon teaching by the various missions of Andhra Desh. There was the curriculum for village teaching. This was given mostly in night schools, attended by both adults and those children who had to work and could not go to day schools. This covered a carefully balanced course of both secular and sacred instruction. Enrolled in these classes were enquirers, recent converts, and those who had been baptized, also Christians of long standing. Doctrines and Bible knowledge were drilled into their memories. Often we saw an old, old woman stand and tell Bible stories. Stories, in song, often helped to hold the Bible knowledge. Long, lyrical poems of our wonderful Bible tales were sung for us wherever we went.

Adult teaching mostly took the form of the Laubach method. Old Jacob read for us the first page of the Telegu Laubach primer, after he had been studying only a few days. When we applauded, he also did so in most evident self-admiration. He showed even more pride when his son, whom he himself had taught, read for us that same page.

The most noteworthy accomplishment was that of Kamala. At the evening worship-night-school session at Ibrahimpatnam, a comely young woman, of perhaps twenty years of age, rose and read a long passage from the Bible. The *pantalu*, looking over her shoulder to catch any mistake she might make, spoke but twice. As she read, the missionary told me that six weeks ago she had been quite unable to read a single word, and now she reads, without faltering, and with scarcely a mistake, a long passage of Scripture.

Careful selection of candidates, sufficient preparatory schooling for those needing it, and then three years in specialized Bible training, presents an excellent group of young evangelists (*pantalus*). They go out, knowing their subject, the Bible. There is no question of having "finished studying," for there are yearly compulsory "refresher courses." Constantly they "search the Scriptures." How could aught but success attend such a plan?

The teaching is not by any means all theoretical. From the very beginning, it takes a definitely practical form. An enquirer is encouraged in making regular offerings before baptism. The beautiful church at Dudgaon was built from funds all found in India. Clean, straight streets; a bath at the beginning of the day for babies and kindergarten infants; improved methods of farming—were but a few of the many practical forms which their teaching took.

The pastors of the American Baptist Mission are supported each by his own local congregation, without any mission aid, getting whatever that community can give, which is often distressingly little, though many are being paid very well indeed. The story of these men who have, in weak, struggling communities, built up strong, independent Churches, are tales which should be told in a book of heroes.

¶ *The majority of churches in Korea are acting on the assumption that nationalism has divine sanction, though many Christians suffer imprisonment rather than "bow the knee to Baal."*

Sun Goddess of Japan

By "Valiant for Truth"

IN Korea, the great majority of the individual Churches, and all the official groups, have endeavoured to stay Christian while, at the same time, they have given the glory that belongs to God alone to the alleged Sun Goddess, who is said to be the ancestress of the Japanese Imperial House.

These Churches have officially declared that bowing before shrines dedicated to this "other goddess" is merely an expression of patriotism. If it were merely that, there would, of course, be no objection to it, from the Christian point of view, but, as a Japanese Christian said: declaring a cup of poison to be pure water would not make it pure water, and declaring the bow to be merely patriotic does not make it so, if it has religious significance in its inner meaning.

There seems to be no question that the meaning of the bow is religious as well as patriotic. In every shrine there is a dedicatory slip of paper, with the name of the sun goddess written upon it. This slip of paper is just as much an idol as the "figured stone" of Leviticus 26 : 1 was an idol. In the eyes of the Japanese, the placing of that dedicatory slip in the shrine causes the shrine to be indwelt by the spirit of the sun goddess from that time on, so that, from a Christian point of view, a bow before it is a bow before another god, as well as a bow before an idol. Both are forbidden in Exodus 23 : 24 and Exodus 20 : 4, 5. The leaders of the Churches excuse themselves by saying that they do not worship there with their hearts, but simply bow with their bodies, and that they are forced to do so, so it is not a sin.

The real difficulty is that, in Japan, patriotism involves religion in its essence. In the *Manchuria Daily News* for 25th June, 1940, the following statement was made by the Japanese correspondent in Tokyo:

> "*Kodo*, springing from the unique national policy of the Japanese Empire, enjoins that government shall be conducted in a manner fully conforming to the divine will of the Sun Goddess. Divinity and government are thus inseparable."

In the oath of allegiance widely recited in Church services in Korea, one who recites the oath pledges to propagate and help to make "*kodo*" glorious!

While the Churches, in the main, have thus conformed to the Government requirements, there are thousands of Christians everywhere who refuse to bow the knee to Baal. Over thirty Christian leaders went to prison because they would not give the glory that belongs to God alone to another. All over the country there are groups of those who are refusing to attend the church services because they believe that God has departed from services which honour Him with the lips and bow before idols (Hosea 5 : 6).

Little groups meet in homes and elsewhere, as they have opportunity, worshipping God alone. This means danger and persecution but there are thousands who will face these rather than dishonour their God by giving His glory to

another, no matter what the official Church may do.

The most encouraging feature of the situation to-day is the fact that the rank and file of the Church are awaking to the meaning of the situation and are refusing to support leaders who are not wholly loyal to God. The Church in Korea may be wiped out by persecution, but at least there will be a great number of the Christians who will not betray their faith in their Saviour.

Y.M.C.A. in Wartime

By a Soldier

"SHALL we all say 'Our Father' together?" The clergyman's clear voice rang out and straightway a hundred voices started to say the Lord's Prayer in a Y.M.C.A. Canteen.

After the Prayer the men remained standing. Around them were cups of tea and pieces of cake, but these things did not take away from the scene the solemnity of the occasion. In a confident voice the clergyman gave his brief address, then, glancing at the big clock above him, gave the final blessing. After a short pause men began to talk again; cups of tea were refilled, more cakes were bought, and men took up the books they had laid aside ten minutes previously.

The great evangelical work of the Young Men's Christian Association amongst the members of His Majesty's Forces cannot be emphasized too much. Through their kind hospitality and generosity many a man has found peace from outside temptation, and through the great work of their visiting clergy, dozens of young men have received useful and practical instruction.

Their evangelical work takes several forms. First of all, clergy frequent the Y.M.C.A. Canteens and talk with the men. Men in trouble or in mental distress find a father in the sympathetic minister, and they unburden their problems to him. He is always ready to give them his help.

Then the clergyman puts men in touch with Christian homes where they can go for the evenings and have a friendly talk, a game of billiards, or some such diversion. Many a soldier will live to thank the day he was introduced to such surroundings.

Some Y.M.C.A.'s arrange instructive film shows of an uplifting nature calculated to stir all that is fine in the human character.

When men are tired after a day's work, they need the quiet of a reading room, where they can get a rest from the routine of Army life. In the Y.M.C.A. they can forget for a while the labours of the past hours. They can bathe their limbs, refresh their body, satisfy their hunger—and all for a few pence.

Behind all these kindnesses lies the love of Christ. The Y.M.C.A. are carrying out our Lord's commands—they are both witnessing and acting "the Faith"—and ever in the minds of the clergy who carry on this work is the thought that one day perhaps the world will learn that only through Christ can real peace come to the earth. For this glorious Kingdom to come, they continually work.

¶ *Blood and Soil Religions Benumb the Search for Truth.*

Fashionable Tribalism

By Arthur N. Prior

AMONG the opponents of Christianity in the eighteenth century were a set of fashionable philosophers who scorned what they were pleased to call the "tribal religion" of the Old Testament as a barbarous contradiction of the rational principle that truth must be the same for all men, and at the same time mourned the passing of the local gods and goddesses of pagan Greece and Rome and attacked the "intolerance" of the Christian faith towards them.

To state their position in this way is to have already answered it, and that was in general how the Church did answer it at that time. Thus Dr. John Witherspoon of Princeton, signatory of the American Declaration of Independence, says in a sermon preached before the Society for the Propagation of Christian Knowledge in 1758:

> "It is very remarkable, that though infidels always set out on pretence of searching impartially after truth, yet they have unanimously agreed in putting truth and error entirely upon the same footing, both as to worth and influence," and in opposing the Gospel precisely because "it constantly represents itself as the truth, and all things opposite to it as false, dishonourable to God, and unprofitable to men."*

The situation is not so very different to-day, when, even among those who are most horrified at the recrudescence of religious tribalism in modern Germany, there are to be found many who resent the activities of Christian missions and maintain that non-Christian peoples should be left alone to enjoy undisturbed the religion they already have.

It is just because it is not a tribal religion but the worship of "the Lord of the whole earth" that Christianity is, and must be, a missionary creed; and a religion which is not a missionary one is by that very fact revealed to be essentially "tribal" in character. It is the duty of those Christians who are not themselves missionaries to see to it that this fact is not ignored or evaded, as it is being by very many people in England who pride themselves upon their intelligence and enlightenment.

It is being evaded, for example, by those who profess their agreement with Gandhi's opposition to missions on the ground that the existing religions of the different nations are their own ways of approaching religious realities. On this subject, Dr. H. Kraemer has been admirably outspoken, and his remarks should be given a wide hearing:

> "Gandhi's notion about religions is that they are products of the national soil, *Swadeshi*-products, and that therefore it is incumbent upon everyone to keep to his 'national' religion. The universal character of real religion and the problem of truth are entirely disregarded in this conception, in which Gandhi comes dangerously near to the opinion of the adherents of the blood-and-soil religion."*
>
> "Gandhi, the man who wrote and made *Experiments in Truth*, has become 'the mouthpiece of that social and biological conception of religion which implies the benumbing of the search for truth. This surely is one of the

* *The Works of John Witherspoon*, Vol. IV, pp. 249, 253.

* H. Kraemer, "*The Christian Message in a Non-Christian World*," pp. 45-6.

saddest signs of the decomposition of the religious and moral judgment that has invaded the world.' "*

THE same evasion is being made, though rather more indirectly, when it is argued that other countries should be left alone until our own has been made, what it certainly is not at present, genuinely Christian through and through. Anyone who knows what human sin is—who knows that, in the words of the Thirty-Nine Articles of the Church of England, "Original sin . . . doth remain, yea, in them that are regenerated"—knows that this is an impossible programme, and that if the original disciples had applied it to Judea, their successors would be confined to Judea to this day.

Until God finally brings in His Kingdom, there can never be any question of any country being "genuinely Christian through and through"; and all that this suggestion can mean is that Christianity and the other great religions should agree to divide up the world into "spheres of influence" within each of which complete religious uniformity should be imposed as an integral part of national life. This kind of truce with the world is one which the Christian Church simply cannot make: it must exist always as a ferment, a disturbance, in the life of every part of the world to which it comes. A Church which, at the bidding of militant nationalism, renounces this function, has already ceased to be a Church.

But the defenders of a religion which "constantly represents itself as the truth" will not be afraid to make admissions and confessions, and there are many to be made. The Church is certainly not being the "ferment" and "disturbance" it ought to be in the Western nations; and the advocates of missions themselves have often held this idea of "first making England Christian through and through" so firmly that they have supported missions on the assumption that England already *has* been made thoroughly Christian and for that reason has the right to take Christianity to nother nations.

I have said the "advocates" of missions, for I doubt whether many actual missionaries, particularly in recent years, have been seriously infected with this delusion. Soldiers on the field are in general less given to silly jingoism than the people who stay at home to urge them on. And we should also remember that if missionaries, and the Churches sending them, are alike becoming more conscious than they were that they themselves are far from being "already Christian through and through," no one has done more to awaken this needful humility than the Christians of the Younger Churches—the Christians of India and Africa and China who, but for missionary enterprise, would not have been Christians at all.

Missions have taught the coloured races, and not only those among them who actually become Christian, to judge the West and the Churches of the West, by Christian standards, a judgment which we badly need and which we are never in any great hurry to make for ourselves. Those who wish to escape such a judgment have strong reasons for opposing missions (and sometimes do so, for example in South Africa), but not so those who profess concern that

* Ibid., p. 239.

Europe should become more Christian than it is.

It needs also to be said that if the advocates of missions are guilty of a certain tribalism when they imagine that it is "England's religion" which they are so kindly bestowing on other races, the opponents of missions are guilty of a tribalism which is often still more evident. Sometimes it does not need to be proved, but can be seen at a glance, that those who oppose Christian "interference" with the religion of other races do so because they fear a Christian "interference" with their own religion: they do not want Christianity to be taken too seriously in Asia or Africa because they do not want it taken too seriously in Europe.

One's mind naturally tends to ramble towards the "German Christians" when thoughts like these are raised, but in the heat of war it is only too easy to remember German paganism and forget about our own. In a recent issue of the *Times Literary Supplement* an allusion by Mr. T. S. Eliot to "the singular capacity of the English people for diluting their religion" was met by the suggestion that this "is probably as much a virtue as a vice," and that it is in any case an ineradicable feature of the English character. This anonymous pundit could hardly have stated more clearly that Englishmen ought to be content with "their own religion" whether it be Christian or not.

SUCH a "Christianity" as this is certainly not capable of being preached to the heathen, and it is not at all surprising that missionary enterprise should be lightly esteemed by its protagonists. But those who are still aware of the distinction between the worship of the one true God and the worship of idols, and who are concerned that the one Gospel should be proclaimed to Englishmen and Asiatics and Africans alike, will continue to call this drawing-room paganism by its proper name.

The Problem of Pain

Something of a literary sensation has been caused by a recent book entitled *The Problem of Pain*, by C. S. Lewis, M.A. (Christian Challenge Series, Centenary Press, 7/6 net). Mr. Lewis, who is Vice-President of Magadalen College, Oxford, has travelled from atheism to a robust Christianity. He is not afraid to acknowledge the reality of the Fall, nor to point out the inexorable necessity of retribution.

The most remarkable thing about this little volume is that it contains the most acute theological reasoning by a layman who disclaims any theological equipment. His searching analysis of the mystery of pain cannot fail to provide intellectual light and spiritual solace to very many for whom it is an almost insoluble problem.

We hope to have the pleasure at no distant date of giving an article in our pages from the pen of Mr. Lewis, who has already achieved an international reputation through the various volumes he has published.

¶ *As Syria acts as a bridge between Turkey and Egypt, this article is significant.*

Position in Syria

By J. D. Maitland-Kirwan

THERE are few countries which should command the closer attention of Christian people to-day than Syria. Forming with Palestine a bridge between Turkey in the north and Egypt in the south, and washed by the waters of the Eastern Mediterranean, its importance as a strategic centre is evident. It is important also, not merely from a military standpoint, but as a land which has a special place in the purposes of God, for it forms the larger part of the country promised to Abram and his seed (Genesis 15 : 18).

Strict censorship, obstacles in the way of sending missionaries on furlough, and the prevalence of rumours, all make the obtaining of accurate information a matter of great difficulty. Moreover, the situation is susceptible of sudden changes, and what is true to-day may be out of date to-morrow.

On the outbreak of war, there was considerable perturbation among the Syrian people, who remembered their privations in the last war, when the country itself became a battleground. However, the fact that it was defended by a strong French army under the command of General Weygand, a familiar and respected figure in Syria, coupled with the fact that Italy had not then entered the war, had a reassuring effect.

After a short period of hesitancy, mission work was able to proceed almost normally, though there were some limitations. For instance, Baalbec, a station of the British Syrian Mission, had to be closed except for occasional visits, owing to its being a military centre; workers of German nationality were interned, and then released, and then interned again, and finally, with some exceptions, sent back to Germany; there was some rise in prices, though these were effectively controlled; the cost of travelling by car (an essential form of transport in a country where railways are few) increased, and chauffeurs were no longer allowed to take letters. On the whole, however, during the first phase of the war—that is, from its outbreak until the early days of June, 1940—the life of the country, and the work of missions, proceeded almost normally. Indeed, as late as the beginning of May, new missionary candidates were able to enter Syria and take up their duties there.

The second phase began with the entry of Italy into the war. France, hard pressed in Europe, had summoned General Weygand to the supreme military command, and General Mittelhauser had succeeded him in Syria. He issued a strong message, reminding the people that there was a powerful army under his command for their protection, and anxieties were, for a time, allayed. Then came the stunning news that France herself had capitulated, and the people became a prey to rumours of all kinds. Fears were again calmed when it was made known on the wireless that the French in Syria would continue to fight on the side of the Allies.

The crowning disaster was reserved for the last days of June, when it was announced that the

French, after all, had agreed to place themselves under the orders of the Vichy Government. This led to some difficulties between the British Consulate and the French officials, and in August the former was ordered to leave Beyrout. In the same month, instructions were received from Vichy that foreign men of military age were not to be allowed to leave the country, and, in September, an Italian Commission arrived to discuss with the French authorities the question of disarmament.

What effect had all these alarums and excursions on the work of the missions ? The problems to be faced by those in charge were, of course, difficult, but the British Consular authorities and the leaders of the American Mission gave all the help they could.

As the situation developed, it looked, at one time, as though all the workers would have to leave. Indeed, there was a certain exodus of English workers, and especially of younger men, during August, and the British Consulate advised all lady visitors, who had no special occupation, to leave. The American Mission authorities kindly expressed their willingness to care for the property and other interests of the British missionaries, and arrangements to that end were put in hand, and preparations were made for any eventuality ; but, at the last moment, permission was given to remain. It was fortunate that this was the holiday season, in which schools would have been closed in any case : these were duly reopened at the beginning of October, an event which had seemed out of the question a few weeks earlier. Since that time, the work has been carried on almost as normally as during the first phase of the war. The schools are well attended, evangelistic work in the villages is going forward, and, despite alarming rumours from time to time, the country is fairly calm.

There are, of course, disabilities : correspondence is difficult ; British cheques are uncashable, and the problem of supplying missions with funds was, at one time, serious ; but, with the permission of the British Government, this difficulty has now been overcome ; prices have risen and the cost of foodstuffs has increased by at least 100 per cent. Letters received have told of the difficulty of obtaining certain supplies, though not of food shortage such as that to which the press has recently alluded. Travelling is difficult owing to lack of petrol, and paper is scarce and expensive. There is, however, one advantage which those who spent the years of 1914-18 in Syria lacked, and that is the wireless, which enables listeners to pick up accurate news. Wireless sets in Beyrout were called in by the French authorities in June, 1940, but were returned after a few days.

IT is impossible to survey the field of missionary effort without realizing that the war has not been without its benefits. An important aim of any missionary society has always been the inculcation in the converts of a sense of responsibility. Syrian workers have been willing to sacrifice themselves for the work in a manner altogether laudable. When positions with temptingly large salaries were procurable in Iraq, missionary teachers have preferred to remain at their posts and sacrifice their prospects.

"Of course, I am ready," wrote one Syrian teacher, "to carry on my work in Damascus with a reduced salary, and even without one should the need arise. Work in the mission is for Christ's sake; should we stop it for money's sake?"—and this letter is typical of many. When the Mission Blind School in Beyrout was badly in need of funds, the matter was brought to the notice of Syrians, with the result that a sum of money sufficient to meet the emergency was raised by them. News has come, too, of a real movement in the Syrian Evangelical Church. If this grows, it will be a happy augury for missionary work in the future. Opportunities, too, have been afforded for fruitful work among the large number of Armenians, who left the Sanjak of Alexandretta shortly before the outbreak of war, after its cession by the French to Turkey: many of these settled at Tyre.

What of the future? Will there be a third phase? Will Syria once again become a battle-ground? The present position is somewhat obscure. The Italian Commission would seem to have suffered an eclipse similar to that of their confrères in Africa, while the spirit of the people has been cheered by the British victories. Indeed, it is doubtful whether the French themselves are wholeheartedly behind the Vichy Government. But the Germans are not neglecting Syria as a field for intrigue.

Whatever the future developments may be, whatever further difficulties may lie in store, there is no doubt that the trials already experienced have been a spiritual tonic in the lives of the missionaries, for they have strengthened their faith in God.

THE FRENCH UNDERSTAND

The following is a translation of a letter from a French pastor to a friend in England:

"You are amongst those who share our sorrow. You are also amongst the few who know the so-called Latin countries, and can understand what has been happening in France. You know the two currents which run counter to each other in France. You can guess which of them is departing from English Liberalism.

"But our best efforts will not restore to us our liberty if we do not have behind us the British victory. You are sustaining a magnificent effort, and it is you who will liberate the oppressed countries. It is men like yourself who ought to be in the Council Chamber of the nation in order to explain the varied reactions which so many French people themselves do not realize.

"We are going on with our task, how I scarcely know, but with good will and faith. And we shall be thinking of you, we shall applaud your efforts, we shall continue to admire you till the day when your victory will deliver the world.

"The struggle goes far beyond the opposing armies: it is the principle of liberty against that of oppression. Do not believe that that is not understood here. Go on doing what you can to see that France is loved, it is the best way of saving her from herself."

¶ *The writer recounts experience of his work in the prisons of Portugal.*

Behind Prison Bars

By José Ilidio Freire

IN the January, 1932, number of *World Dominion*, there was an article on the prisons of Portugal, by my dear friend, Sr. Eduardo Moreira, to whom I supplied information regarding the initiation and development of the work.

I shall not go over the ground covered in that article, beyond recalling that it was in 1922 that I received the first letter from a convict, Mauricio Gil da Silva, whom I began to visit. This man, having been converted, subsequently was used of God to arouse interest on the part of other prisoners, from whom I began to receive letters begging for Gospel literature.

In the course of the nineteen years since then, work in the gaols has formed a very important part of my activities. Since the 1932 article was written there have been great changes. On some fronts we have been obliged to retreat, but on others we have advanced. The then prosperous work in the prisons of Coimbra and Oporto has come to a standstill in consequence of opposition on the part of the fanatical Roman Catholic governors of these gaols.

When Sr. Moreira left Coimbra the convicts were still visited by pastors from Figueira da Foz. They, however, met with more and more opposition until, at last, they were forced to give up. I also had to cease sending tracts and books, as they were not delivered to the men to whom they were addressed.

In the Lisbon prison for women, also—where Madame Mathez, of the *Action Biblique*, was carrying on a most heartening work, with weekly Bible talks attended by some twenty to thirty women—Roman Catholic opposition has so made itself felt that only three definitely converted women continue regularly to attend. Many more would like to join them if they dared.

On the other hand, there has been much to encourage us elsewhere. At first, I was permitted to visit only a few men in each of the prisons in and around Lisbon. Later, I obtained permission from the governor of the Limoeiro gaol to hold services. This is the main Lisbon prison, from which long-sentence convicts are transferred later to one or other of the penal establishments. Every Tuesday, at 6 p.m., I hold a service there, and by this means many thousands of men have heard the Gospel.

Next, I was granted similar permission by the governor of the Monsanto gaol—the largest in the country—where there are always upwards of one thousand convicts. There, each Wednesday, I hold a service, at which the numbers present have gone on steadily increasing, until now the attendance is from two to three hundred, and, not infrequently, even more.

Some years later, a new gaol having been built at Caxias, near Lisbon, I sought and promptly obtained permission from the governor to hold services there. These are attended regularly by 120 to 150 men, and sometimes more. The Monsanto and Caxias gaols are for long-term convicts who have served the first part of their sentences in the Penitentiary

(from four to eight years, usually), and they may be there from six to twenty years. Formerly, after having served their time in the Penitentiary, such convicts were deported to the penal settlements in Angola, but that colony protested against being made a dumping ground for criminals and the practice was abandoned. In the Penitentiary, all the convicts are kept at work, but in Monsanto and Caxias only about one-third of the men are given employment. Consequently, the life they lead—sixty to eighty of them herded together in each of the large cells—is most demoralizing.

IN the course of these nineteen years, thousands of convicts have received Gospels, New Testaments, Bibles, tracts or other religious literature from Mr. George Howes, who publishes many Gospel tracts, rightly deemed the best in the Portuguese language. The British and Foreign Bible Society and the United Society for Christian Literature have also made generous grants, but we have lost the help of the latter since, unfortunately, they have ceased to maintain a branch in Portugal. The Rev. Alfredo da Silva, Superintendent of the Methodist Church in Portugal, has also given many hundreds of the books published by his denomination, while the London organization, "Christmas Letters to Prisoners," has for years been supplying letters in Portuguese, and attractive cards to be sent to prisoners on Christmas morning; these have been much appreciated.

Generally speaking, the warders of all the prisons are in sympathy with our work, and not a few have asked for books and text block calendars, while many Bibles have been distributed among them.

Unfortunately, the governor of the Lisbon Penitentiary has never given his consent to the holding of services. All I have been able to obtain has been permission to visit individual prisoners who have made application in writing for my visits. Such applications have to be endorsed by himself. At present, I visit forty-seven men in this gaol, including Alves Reis,* who is kept in the infirmary, owing to recurring liver trouble. He is as cheery as ever, though, unless he should yet be granted some further reprieve, he will not be free until July, 1945. With the sole exception of Reis (owing to his being in the infirmary) I have to talk to the men I visit, behind plate glass, flanked by a double grating, through which nothing more substantial than words can pass in or out. The Lord has blessed these individual contacts, and several men have been definitely converted. Many of them hail from the country and have no friends in Lisbon.

In all the gaols there is plenty of Roman Catholic activity. There are classes for religious instruction, Mass is said, and the chaplains preach. The chaplain of the Penitentiary has been vehement in his denunciation of Protestants. In spite of this, I know that scores of men, besides those I visit, have sought permission to receive my visits, but the chaplain has found means to intercept their applications, which have never reached the governor. I have written to

* See "Christ and the Crook," by Alves Reis, *World Dominion*, April, 1932, and October, 1937.

the latter on the subject, but have received no reply.

Alves Reis' life has been a witness since his conversion, but, of course, he is not allowed to engage in any direct Christian work among his fellow convicts.

What are the practical results of all this evangelistic work in the gaols? I must own that they would not seem to be commensurate with the time and labour expended. There are not large numbers of converts, yet there are some. From men who have served their sentences and have returned to their homes in different parts of the country come encouraging letters, telling of their steadfastness in the Faith, and of their efforts to win others for Christ. Former criminals are working honestly for their living and have won the esteem of their employers. Many, on their release, seek material assistance from me while in search of employment, and many attend the services at one or other of the Protestant Churches or halls in Lisbon.

Lately, at a convention in the north of Portugal, I had the pleasure of meeting an ex-convict who had cycled a very long way indeed to be there. He is a truly converted man, who has acquired a sound knowledge of the Bible, and he is now preaching the Gospel in a number of hamlets in the neighbourhood of Aveiro. He was converted through my visiting him in the Lisbon Penitentiary many years ago, when he was under sentence for the murder of his master.

Others there are who cause bitter disappointment. When liberated, they attend services and seem to be going on well, but, after a while, they disappear, and, later, I come across them back in gaol. Some, of course, are sorely tempted, spending many months in a fruitless search for work and suffering terrible privation, as we have insufficient means to afford them the temporary assistance they so sorely need.

In my visits to the various gaols, I am often accompanied by one or other of the pastors of the Lisbon Churches, whom I invite to address the men, so, when I am unable to go myself I am always able to find a willing substitute.

I WOULD earnestly beg my readers to pray that there may be more conversions, that I may be granted greater facilities in the Lisbon Penitentiary, that the closed doors in Oporto and Coimbra may be reopened, and that means may be forthcoming for carrying on the work.

CHINA BUILDS A NEW NATION

The Chinese are using this war as a kind of purge to clean out all that is corrupted in China. They are building a new nation. Old China, which we have always thought of as a backward, chaotic nation, is suddenly taking her place in the sun. Christianity has become a most important religion in China. The Chinese Christians are uncompromising in their religion and are doing things which we never dream of doing. They have been instructed by their leaders not to hate or be bitter against the Japanese. Japanese prisoners are treated like guests and are allowed to marry and settle in free China.—*New York Herald Tribune.*

Concentratio

A

WE have received an important communication from the chairman of two large business firms, regarding a recent Board of Trade pronouncement. It is stated that British war policy necessitates a severe cutting down of civilian production in order to release labour, materials, and factory space for war purposes. After stating what measures have been in operation to gain the results necessary, it states that the war effort has not benefited to the extent hoped. This is accounted for by the fact that the means used have not been effective for certain given reasons, and, therefore, more effective means must be used in order to bring about the necessary production.

Therefore a scheme is put into operation which will ensure that :

1. The output required for Government orders, export trade, and civilian consumption will be produced as cheaply and as economically as possible.

2. That man power, materials and factory space will be released for war purposes.

THEN follows a scheme by which to provide the required *concentration of production by eliminating redundant capacity* by firms which are not full up with work through war-time restrictions, combining with other like firms, thus leaving free factory space and men needed for war purposes. Individual firms are told to make their own arrangements with one another to provide this concentration of production. Most firms will naturally be thankful to do this, for it should result in better working, and the reduction of overhead expenditure, in some cases to a large degree. If firms are unwilling to meet the situation by their own efforts, the Government will, in the last resort, be prepared to impose the necessary re-organization. The result is that firms are seeking quickly to vacate unused manufacturing space and to concentrate production, thus doing three vital things—reducing overhead expenses, releasing factory space and freeing men and women for war requirements.

"THE spiritual war is still waging," urges our correspondent : "the enemy grows stronger and more aggressive. The prodigious need of the unevangelized world is really alarming, while our efforts to meet that need are not what they should be. If commercial concerns are prepared loyally to co-operate and to do all in their power to assist in the requirements of war-time necessity, should not Christian Missionary Societies (and, indeed, Churches at home) consider the imperative need of closer unity and combine, or at least co-ordinate forces and resources in the interests of economy and efficiency ? Surely we shall not allow the business world to put into operation a much more difficult scheme for the sake of the country's need, and leave undone what we should be doing if we effectively 'concentrate our production' in our spiritual work. The business world is showing us the way !"

Production :

;y

Headquarters Concentrated Under One Roof.

TWENTY years ago we published a paper under this title; here are a few quotations from it :

> " In most of the great German attacks on the Western Front, the blow usually fell at the junction between armies of two different nationalities. This was regarded as the weakest point in the line. But after the principle of the single front was adopted, followed by close co-ordination and unification of effort, what was formerly the weakest is said to have become the strongest point in the whole line, and the most difficult to attack successfully. Have not missionary societies and churches something to learn from this ?
>
> " When the findings of world survey are known, the Church at home will be able to see, relatively, the degree in which her own needs, and the needs of ten-twelfths of the human race still without the Gospel, are being met. And the vision of that need, infinitely great and varied, will powerfully impel towards combined effort."

SINCE these words were written, the World Dominion Movement (Survey Application Trust) has been continuously engaged in the work of survey, and we are appalled as we realize the extent of world need. The unrelated efforts to meet this need have resulted in waste and overlapping. Something has been done to remedy this, but much remains to be done that can only be accomplished by closer union.

EXCLUDING denominational missions and independent workers, there are scores of interdenominational and undenominational missions. Fellowships of these, encouraged by our Movement, include thirty missions. In the interests of economy and efficiency, and in view of war and post-war conditions, many supporters of missions see the need for, and may increasingly demand " concentration." Unless far-seeing leadership can devise a great co-ordinated forward movement the attainment of world evangelization seems well-nigh hopeless. 1,600,000,000 take no account of the Christian evangel, and 1,000,000,000 are definitely non-Christian. There are more non-Christians in the world to-day than when the missionary enterprise was begun. The world's population is now 2,145,000,000.

WE are inclined not to take seriously enough the tragedy of all our unrelated missionary work and Christian service. The delegates of the Younger Churches, at the Tambaram Conference, framed a resolution which they did not dress up or tone down, as we so often do :

> " The deficiencies of Christendom are seen in their worst light on the Mission Field . . . wasteful overlapping . . . a stumbling block to the Faith . . . a mockery to those without . . . bringing dishonour to the religion of our Master."

We rejoice, therefore, that as this issue goes to press, an important conference of Evangelical Societies is being held at the Mildmay Centre, with the object of exploring the possibilities of co-operative action in the near future. For too long have we extolled the value of unity : the time has now arrived when actions must speak louder than words.

In the past 75 years, hundreds of thousands of people have found shelter and help through The Salvation Army.

These activities are more widespread to-day than ever before, but there are still countless thousands whose cry must be unheeded, whose pleas cannot be answered.

How many doors of opportunity could be opened by The Army—if only the necessary funds were available.

THE KEY IS IN YOUR HAND

Will you please use it by sending a gift to
General Carpenter, 101 Queen Victoria Street
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The SALVATION ARMY

The Army that serves on every front

Christian Belief: A Symposium

IN view of the importance of Dr. A. B. Macaulay's recent suggestion that "the present is a great opportunity for the Churches to combine, and draw up a short confessional formula which will express the fundamental beliefs of the Christian religion in terms that 'he may run that readeth it,'" we invited a few eminent theologians and a famous journalist to make their comments, and to attempt such a formula of Christian belief.

It is hardly necessary for us to say that the views expressed by our gifted contributors are not, necessarily, our own views. This journal adheres to three simple loyalties, which are printed on the second page of the cover; but we have ventured to give the viewpoints of others, if only because of the pressing necessity felt by the younger Churches overseas of a simple confession of faith, which, while in harmony with the revealed truth of the New Testament is, nevertheless, expressed in terms which all nations and all peoples could accept.

(1) Dr. H. D. A. MAJOR, Principal of Ripon Hall, Oxford, and Editor of *The Modern Churchman*

DR. A. B. MACAULAY, Emeritus Professor of Systematic Theology in the University of Glasgow, enquired in a letter to *The Times* of February 17 whether the Archbishops could inform us "where a clear and compendious statement of the Christian faith is to be found? . . . that he may run that readeth it." The professor complains that the Apostles' Creed, "with its ambiguous clauses and glaring omissions," is inadequate to meet modern needs. Dr. Malden, Dean of Wells, in a letter of February 22, chides the Emeritus Professor of Systematic Theology for not being satisfied with the Apostles' Creed and the Nicene Creed for this purpose.

Dr. Macaulay aptly remarks that the venerable document pseudonymously known as the Apostles' Creed has often been modified in the past, and that it is quite time it was modified again. I am of the opinion that it would be a mistake to-day to modify the Apostles' Creed. Such venerable documents may rightly be replaced in use by something more adequate for modern needs, but to modify them jars on our historic sense, unless some more ancient form of them be substituted in the place of a later and corrupt text. I agree, however, entirely with Dr. Macaulay in his desire to substitute to-day something more adequate. The Apostles' Creed for modern youth is a very unsatisfactory formula, whether it be used for instructing them in the Christian faith, or as a vehicle for their expression of it. I venture to suggest two modern substitutes for it.

(1) The first can be found set to music in *Songs of Praise* (433) and consists of extracts from the writings of St. John:

WE BELIEVE

God is Spirit: and they that worship Him must worship Him in spirit and in truth.

God is Light: and if we walk in the light, as He is in the light, we have fellowship one with another.

God is Love: and everyone that loveth is born of God and knoweth God.

Jesus is the Son of God: and God hath given to us eternal life, and this is in His Son.

We are children of God: and He hath given us of His Spirit.

If we confess our sins: He is faithful and just to forgive us our sins.

The world passeth away and the lust thereof, but he that doeth the will of God abideth for ever. *Amen.*

Increasing Congregations

MISSION CHURCH AND SCHOOL

Good news comes from Trinidad regarding the work there of the Moravian Missionaries.

Congregations are greater, not only in Trinidad itself, but also by additions from other islands. On the coast, at the Church and Mission buildings, transferred from Manantial to Monte Video, all the work is going on with great encouragement.

Please support these Divinely blessed efforts

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∴ This is a British Society directed by a British Board.

● **NO ANNUAL MEETING** will be held this year, because of the prevalence of Air-raids and other circumstances. Will friends please send **A SPECIAL GIFT** towards the customary Annual Meeting collection?

(2) The second was composed by the late Dr. Douglas White :

I BELIEVE in God, the Father of all :
And in Jesus Christ, Revealer of God and Saviour of men :
And in the Spirit of Holiness, which is the Spirit of God and of Jesus
By which Spirit man is made divine.
I acknowledge the communion of all faithful people
In beauty, goodness and truth :
And I believe in the forgiveness of sins,
The glory of righteousness,
The victory of love, and the Life Eternal.

(2) Dr. NATHANIEL MICKLEM, Principal of Mansfield College, Oxford, and author of *What is the Faith?*

PROFESSOR A. B. MACAULAY has expressed his grave dissatisfaction with "the so-called Apostles' Creed with its ambiguous clauses and its glaring omissions." I have some sympathy with him, for I may not forget that I myself once wrote : "The creeds are venerable symbols, like the tattered flags that hang upon the walls of national churches ; but for the present warfare of the Church in Asia, in Africa, in Europe and America, the creeds, when they are not understood, are about as serviceable as a battle-axe or an arquebus in the hands of a modern soldier."

I am not altogether sure about Professor Macaulay's "ambiguous clauses" and "glaring omissions," and I should like to amend my own sentence thus : "The creeds, *because* they are not understood, or *because* they are misunderstood, are about as serviceable as a battle-axe," etc. There was a time when the Apostles' Creed was, as it were, the war-cry of the Church, but it seems that it will no longer serve us for this purpose.

I must qualify that, however. I well remember attending a week-night Service of the Confessional Church in Germany, when, after the preaching of the sermon, the whole congregation rose to recite the Apostles' Creed. This was an innovation. It had been customary for the minister alone to recite the Creed, but the old phrases had now become alive for the whole congregation as if they had been written for this very hour. The old Creed seemed a battle-cry against the heretical "German Christians." Against their narrow nationalism and anti-Semitism, it declared God to be the equal Father of all men ; against their toying with "the Christ idea," it declared the Son of Mary and the Son of God ; against the immanent urges of the German spirit, it set the Holy Ghost.

The problem of the wording of the Creed is acute only for those churches which use it in their public worship. The Free Churches can say : "We accept the Apostles' Creed as the early and classical expression of that same faith which the Apostles taught and which we proclaim Sunday by Sunday in our own modern words in preaching." But it is very undesirable that a whole congregation should be expected to join in the recitation of a form of words where the phrases are obscure, or raise scruples in many honest Christian minds.

We may not alter the substance of the Apostles' Creed, for, as Professor C. H. Dodd has recently shown, it faithfully represents the

substance of the apostolic teaching; but no human formula is sacrosanct. If we were re-writing the Creed for to-day, we should emphasize or expand certain articles which required less exposition in old days, and we should avoid certain phrases which in these days need a commentary to be properly understood. Like the fathers who produced the first Creeds, we should seek for a form of words to which all Christians could subscribe, and which only Christians could accept.

Goaded by the Editors, and, therefore, I hope without presumption, I suggest that a modern reformulation might be along such lines as these:

> I BELIEVE in God, the Father Almighty, Creator and Sustainer of all things in heaven and earth, infinite Source of all Goodness, Truth and Beauty:
>
> And in Jesus Christ, His Eternal Son, our Lord, the effulgence of His glory and the express image of His person, who, for us men and for our salvation, became incarnate, and was born of a human mother; He assumed the form of a servant; He suffered under Pontius Pilate; He was crucified and died; He rose again in triumph over sin and death, and was raised to the right hand of God the Father. We must all stand before His judgment-seat:
>
> I BELIEVE in the Holy Spirit, the Lord and Giver of life, Who proceedeth from the Father through the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets:
>
> I BELIEVE in the Holy Catholic and Apostolic Church, in the Communion of Saints, the Forgiveness of sins, the Resurrection from the dead, and the Life everlasting.

I could criticize that formulation, and I could offer some defence of it. Emphatically I do not suggest it as an improvement upon the Apostles' Creed! I think, however, that something like it might be preferable to the Apostles' Creed for the purpose of recitation by a congregation in church at the present time. I submit that there is nothing here that is not integral to the Christian faith, and that the substance of the Apostles' Creed is reproduced. Moreover, this is the faith of Christians and of Christians only.

It will be observed that I have omitted all direct reference to the Virgin Birth, and to the descent into Hell. It must not be assumed that I regard these doctrines as untrue or unimportant. We live in an age of intellectual chaos; we may as little avoid the "scandal" of the Incarnation as the "scandal" of the Cross. These must be declared in every public statement; but we are not under obligation to put the stigma of heresy or unbelief upon many who in these days do not see all the implications of their faith, or stumble at particular formulations of it.

I have obeyed the Editors' behest, and add this little and very tentative contribution to the discussion. I am not in the least impressed by my achievement, and expect vastly to prefer suggestions made by others.

I may end on a personal note. There is no element in the Anglican Service I love more than the recitation of the Creed. It is, or it may be, as the blowing of a trumpet in Zion. There is nothing I miss more in (many) Nonconformist services than anything that corresponds with it. But, unhappily, as Bishop Hensley Henson has said, subscription to formulae "does not provide any effective guarantee of the doctrinal soundness of the subscribing clergy, and it does not

protect the people from heretical parsons."

Further, the recitation of a creed, with mental scruples and reservations, by a congregation, is an infelicitous act of worship. The Creed comes to me, who am a professional theologian, laden with all the memories of the centuries and of the great tradition ; but to-day it is not best suited as a public profession *urbi et orbi* of the Church's faith. There can be no going back on the Apostles' Creed as if it no longer expressed our faith, but the Church is free to desire a reformulation, and the unwary may be tempted to try their hand at it !

(3) HUGH REDWOOD, Religious Editor, *News-Chronicle* and author of *God in the Slums*, etc.

WORLD DOMINION, adopting a suggestion of Professor Macaulay, holds that it should be possible, within the limits of 200 words, to draw up a simple confessional formula, expressing the fundamental beliefs of the Christian religion, which the ordinary man could understand.

Here, at any rate, within the stated limit, is a formula expressing my own fundamental beliefs :

> I believe in God the Father, all-powerful, all-loving, creator of the Universe. I believe that He is a spirit.
>
> I believe in Jesus Christ, God manifested in human flesh. I believe that He came to this world to save sinners, *i.e.*, to lead wandering men back to the path of life and to make it for ever clear that "eternal" life, the life of God Himself, is the Father's immediate gift, together with forgiveness of sins, to all who will freely take it.
>
> I believe He was born of a human mother, that under Pontius Pilate He was tortured and crucified, that He died, was buried, and rose from the dead, and that having accomplished His mission He relinquished His human body. I believe He will come again, as judge of all.
>
> I believe in the Holy Spirit, imparted by God, in proof of their adoption, to all who come to Him through Christ.
>
> I believe that the one Church of Christ is formed of all believers, in this life and the life beyond. I believe that the soul is immortal, and that in a future state it will again be clothed with its characteristic body.

While there are doubtless omissions, they are not, I suggest, of importance. For me, the central fact of the Christian Gospel is that "the gift of God is eternal life through Jesus Christ our Lord." This, after all, is a matter not of argument but of experience, and in the light of such an experience most of our theological difficulties have a way of resolving themselves.

(4) Dr. A. B. MACAULAY, Emeritus Professor of Systematic Theology in the University of Glasgow.

TO meet the "profound ignorance of the Christian faith," which is to be "found on every side," as the Archbishops of Canterbury, York and Wales recently testified, what is primarily required is a Confessional statement framed with the object of giving instruction in Christianity as distinguished from any other religion. On the basis of such a statement, catechetical and more direct teaching of a

doctrinal kind, varying, no doubt, to some extent in different Communions, could then be organized. But, it may be said, is there not ready to hand precisely such a statement in the Apostles' Creed ?

That Creed has a long history, which can be traced back with certainty to the latter part of the second century at least. Its exact text at that period cannot be accurately given, but it was certainly shorter than the present form, and it originated as a baptismal formula—for adults, of course. Churches in Rome, Aquileia, Milan and elsewhere had various versions of it ; but the Roman formula gradually gained general acceptance in the West, on account partly of its excellence and partly of the commanding position of the Church of Rome.

FROM a work called *Expositio Symboli*, written about A.D. 400 by Rufinus of Aquileia, we are able to reconstruct this old Roman Symbol. Other witnesses might be cited. Guarded jealously though it was by the Roman Church, from the beginning of the sixth century it was used only in the Baptismal Interrogation, its place in other respects being taken by the Nicene-Constantinopolitan Creed (A.D. 381)—a revised, and, as many theologians have thought, by no means an improved version of the original Nicene Creed (A.D. 325). This displacement was probably made as a counteraction to Arianism.

Three centuries later, the Church returned to the old Roman Symbol, but adopted it, not in its original form, but with Gallican additions. The legend of Apostolic authorship awoke again, and persisted till the Renaissance and the Reformation. This is the Apostles' Creed as we now possess it and use it—a venerable, but, in view of its history, not surely a sacrosanct formula. Will it serve to meet "the profound ignorance of the Christian faith" recognized by the Archbishops ? I do not think so.

It is, or ought to be, regarded as a serious act to declare what one believes about any subject. When the profession refers to the constituents of one's religious convictions, the seriousness is heightened into solemnity. In particular, when I am invited or summoned to confess with my lips that I personally believe in a series of assertions made in my hearing, which purport to express the substance of "the Christian faith," then, if my response is not to be a sacrilegiously perfunctory assent, but one in keeping with the solemnity of the occasion, I am surely entitled to know what the assertions mean, and to be convinced that the series is a compendious and worthy summary of the transcendent subject. Neither of these conditions is fulfilled by the Apostles' Creed.

Three, at least, of the clauses or phrases are ambiguous. I shall mention them in the order in which they occur. (1) "*He descended into Hell*" (or Hades). This clause appears "in no baptismal symbol of the West before the fifth century, and in none in the East at any time." It was included in the Aquileian Creed, and is an addition to the old Roman symbol.

What do, or did, the words mean ? Are they simply synonymous with the statement that Christ was buried ? Are they (or were

they) intended to controvert a Docetic limitation of Christ's humanity to His fleshly body? Do they assert that He descended into the place of punishment to suffer expiatorily the tortures of the damned, or into the abode of departed spirits, in order to break the doors of Hades and show Himself victor over Satan, or to lead thence the patriarchs, prophets and other pious Israelites, or to preach the Gospel to the dead, etc.? What meaning does a reciting clergyman attach to the words to-day, and what meaning are worshippers supposed to attach to them?

(2) "*The Communion of Saints.*" This phrase also does not occur in any Eastern Creed, and is an addition to the old Roman Symbol. The words may be traced to Cyril of Jerusalem. Their original meaning is uncertain. Arguments can be adduced in favour of several interpretations, *e.g.*, Communion in heaven with believers of all times and with the saints and angels; the Community of the saints—a description of the Church (St. Augustine); participation in the sacraments ("*sanctorium*" being taken as neuter).

(3) "*The resurrection of the body.*" The term used in the original Greek and Latin texts is the equivalent not of "body," but of "flesh." A change from the latter translation to the former was made in 1543, and remains, except in the case of the interrogative form of the Creed used at Baptism and in the visitation of the sick. This article found its way into the old Roman Symbol in a polemic interest—to controvert a Gnostic spiritualistic conception based on the theory that matter in all its forms is essentially evil. A future life was considered to be impossible without a resurrection of the material body, and a surrender of this belief was held to endanger morality. Whatever be the truths which we wish to conserve about the nature of personal life hereafter, they are most ambiguously and unhappily expressed by a credal statement, which seems, to say the least of it, to contradict the teaching of St. Paul.

It is not necessary to do more than simply mention a few of the most serious omissions from the Creed. They are the Christian doctrine of Providence, our Lord's life and ministry, the "office" of the Holy Spirit, and the purposes which the Church has been instituted to serve.

IN view of what I have tried to say, many people will, I think, agree with me in maintaining that the use of the Apostles' Creed, as it stands, so far from doing anything to dispel "the profound ignorance of the Christian faith," which the Archbishops deplore, will serve only to perpetuate it.

As a contribution to any steps that may be taken in the way of revising the Creed, let me, in conclusion, quote the form submitted to the General Assembly of the United Free Church of Scotland in 1926. It was warmly received by the Assembly, but, in view of the impending Union with the Church of Scotland, it was considered inadvisable to give it formal sanction. A number of scholars, including the late Professor H. R. Mackintosh, Professor James Moffatt, the Very Revs. Principal W. M. Macgregor and Professor R. H. Strachan, took part in the preparation of it.

Please help us to respond

to a cablegram just received begging for all possible help NOW for stricken Armenians in Syria

Famine Prices Threaten Starvation

to illustrate:—

2/11 for 10d. loaf
36/6 for 6/- sack of fuel.

The Greatest Need yet Our Receipts are lowest } for many years

We Urgently Need Renewed Gifts

from English Christians to the suffering Armenian Christians in to-day's special need.

Please send to W. B. Shirehampton, Esq., Gen. Sec.

THE FRIENDS OF ARMENIA
47, Victoria Street, London, S.W.1

"I believe in God the Father Almighty, Maker of heaven and earth, holy and wise, Whose loving will and purpose all things serve ;

And in Jesus Christ, His Son, our Lord and Saviour, Who by His life on earth, His death for our sake upon the Cross, and His rising from the dead, wrought salvation for the world, and is now exalted Lord over all ;

And in the Holy Spirit of God, Who evermore reveals the Son in love and power to men, awakening them to repentance and faith, assuring them of the forgiveness of sins through Jesus Christ, and enabling them to know and obey the will of God ;

I believe in the fellowship of the redeemed, the one Church of the Lord Jesus Christ, called to show forth His glory by worship and service ; in judgment to come ; in the triumph of the Kingdom of God ; and in the life everlasting."

Armenians To-Day

By W. B. Shirehampton

THE very word Armenian has, by its terrible past associations, come to connote massacre and persecution. The Armenian problem still remains, less in degree certainly, but they are an unwanted people, needy exiles scattered over the Near East, thousands of them seeking a country where they will be free to practise their Christian faith unmolested. This problem is in process of solution in three main directions, namely, Syria, Russia and by world-wide emigration. That in Syria is most hopeful for the continuance of their future existence as a Christian nation.

By sheer hard work, their national characteristic refusal to give in, and their ability to make good, however adverse the circumstances, they gradually are becoming a recognized part of the community, and, with the aid of the Nansen card of identity, are being nationalized in Syria. Whilst unwelcome twenty years ago, they are to-day doing good service in their adopted country.

For their Christianity they have suffered much in the past. Living in grinding poverty for so long, it was feared that even their faith would go, and it has suffered. It has, therefore, been a guiding principle of the Relief Societies to seek to rebuild them as a Christian community. They have had the Bible in Armenian for over 1,100 years.

The Armenian Evangelical Church is very active, and is much helped by Protestant Relief and by missionary societies who carefully refrain from trying to graft their western church systems on to a much older church stock. Their active faith is shown by their Home Missionary Association which taxes each member to provide spiritual help, not only for themselves, but also for those new settlements where no church exists and to pass on the Gospel to places still farther away where there is no Christian work.

And once more, for the third time in twenty-two years, thousands of fresh exiles from the Sanjak of Alexandretta are fleeing into Syria, the only land that would receive them. Having given up their possessions, thousands are homeless again. France started to do what she could to help these poor people, but since her defeat that aid has stopped and they are in sore need. Food is now at famine prices (a 10d. loaf of bread now costing 2/11 and fuel 36/6 a sack) and many

have already died of starvation.

Should the war spread to Syria, the Armenians will gladly seize the opportunity of fighting for us again as they did before, when they lost two hundred thousand dead in battle. They make splendid soldiers, as Lord Allenby testified.

There are about one-and-a-half million Armenians in Russia, but, being subject to Bolshevik rulers, they have no religious freedom. In France, there have been, since 1922, 65,000 refugees, living mostly in the south. France was giving them considerable help and they were becoming naturalized and were taking a share in French life. There are about 80,000 who have been allowed to settle in Persia, and are subject to no disabilities there. Many thousands have emigrated throughout the East, and in Egypt and India they have made their mark. Argentina and Brazil have increasingly large Armenian colonies who do not forget to send gifts to those left behind in the East.

Some aliens are taking advantage of the French downfall to stir up fresh trouble for the Armenians in Syria, whose sickness, suffering and starvation are so great that all possible help is needed. The "Friends of Armenia" are doing valiant work in succouring these desperately needy people.

Pioneering in Eastern Thailand

By T. G. Ziemer

ROIET, in the district of that name, consists of two sections, one with a population of 430,650 and the other of 571,211. There are 2,669 villages, with 1,139 Buddhist temples and 10,498 Buddhist priests. The missionary force consists of a missionary and his wife, and two native colporteurs. Everything we do is watched and commented upon, and the curious crowd keeps changing every day.

Our business they make their business, and their business, we try to make ours : that seems to be the custom. We can now understand better the Scripture : "Living epistles, known and read of all men !" We must remember at all times that we represent Him, and that the Christ they see and the Bible they read are our lives.

From every direction calls have come to us to visit the villages. A steady stream of men and women keeps coming to our home, enquiring about Jesus and the way of salvation, and also seeking to secure Scripture portions. In a near-by village, more than twenty have already accepted Christ.

One old man, here in Roiet, after accepting Christ, said to me : "I am an old man, over seventy, and now I know why I have been permitted to live so long—it was the goodness of the true God. He has allowed me to live so that I might have this chance to learn of Him and believe in Him, and to know that my sins are forgiven. I now have a wonderful peace in my heart, and when this body dies I know that my soul will find a place in heaven." Then he bowed to the floor and repeated over and over again: "*Kop Phra Kun Pra Chow* !" (Thank God ! Thank God !)

Four more accepted Christ the same day, and to-day twelve more have accepted Him. These last came more than fifty miles to attend the Sunday services. And so it goes on every day.

A Devilish Document

INDICATIVE of what the "New Order in East Asia" will mean to the Christian Church and Missions are the following instructions from the Hwang Hsien District Government, published in the *China Information Service*, 14th February, 1941:

"Advice to Christians"

Hwanghsien Christians should begin immediate co-operation with the new Government! It is hoped that the Chinese themselves will organize a new Church! Since the birth of the new Government, three years have elapsed, and China, Japan and Manchukuo have become one in the construction of a New Order in East Asia. We, therefore, advise all Christians as follows:

We should first wake up to the fact of the relation of the Christian Churches to the new Government. They now depend largely upon foreign missionaries for their maintenance. Most churches are maintained by foreigners. These kind of missionaries change the customs and habits of the land of our ancestors. These missionaries use a demoniacal device for the absorption of men's minds. Thus have been absorbed (perverted) the minds of the converts. Have you found satisfaction in believing European or American religion? Have you found security? We feel that you could not have found this satisfaction.

You are loyal Chinese subjects. Therefore we should entertain doubts as to the possibility of a loyal Chinese subject sustaining relationships with a foreign religion. To get a bit nearer the point—*religion cannot exist apart from the State.* From the beginning, missionaries have not led their converts to respect their own country. This is an indubitable fact. Certainly religion cannot supernaturally survive apart from the State.

From the time of the "China Incident," missionaries have used the term "strict neutrality" as a slogan. They look upon the new Government as contradictory to "strict neutrality." They act as if in a dream. *Can their Church survive? As we see it, it has absolutely no chance of survival. Religion must be united to the State. Christianity is no exception.*

Please look at Western Church history. Think of the foolish dream of the Reformation. The old Church considered the Emperor as central. Upon this concept they united all Christendom. The Reformation broke with the old Church. Since then there is a divided State in the new (Protestant) Church in France, Switzerland and England. Why do they thus continue to propagate it? The Catholic Church held that for the Church to survive, it must come under the authority of the King. Therefore, there was dissatisfaction.

At present we are forced by circumstances in China to change Christian Churches. You must free yourselves from the oppression of foreign Churches, and from the cruelty of foreign missionaries. You must quickly co-operate with the New Order. The time has come for Chinese Christians to organize a new, indigenous Church.

In Hwanghsien, there are nearly two thousand Christians. The Christians of discernment among you should at once come out from the band of these foreign missionaries. Come over and co-operate with the New Government and the New Order. We hope you will organize your own indigenous Chinese Church, and maintain your own hospitals and schools. Citizens! co-operation with the New Government is not a lamentable thing. Make this resolution to organize a new Church. Then we will give this new Church constant co-operation. We will help maintain it. If, at any time, funds are insufficient, we will absolutely guarantee aid in the way of funds to maintain the hospital and schools.

Citizens! to wait one day is to waste one day in the organizing of this new Church. If you sever relations with the missionaries you will be secure. We hope that the nearly two thousand Christians in Hwanghsien will quickly organize the new Church and thus help to establish both the New Order and your new Church.

(Signed) Hwanghsien District Government.

(By the Movement to construct a New Order in East Asia.)

CRUEL CUNNING

The evacuation of missionaries, which has taken place on such a large scale in Japanese-controlled territory, has been augmented by a refinement of cruel cunning worthy of the practices of the Axis. For example, a Christian church was surrounded by Japanese troops and the congregation was informed that if they did not contrive to expel the missionaries, all the male members of the congregation would be imprisoned. The fate of the women was left to the imagination of the audience.

AN OPEN LETTER

An Open Letter to His Excellency the Japanese Minister for Foreign Affairs, the Hon. Yosuke Matsuoka, O.M., LL.B.

Sir,

The situation in Japan and East Asia would immediately take a turn for the better if Kagawa's words, in his calendar for 1940, were to be endorsed and practised sincerely by the Japanese Government:

"Dear Brothers and Sisters in China: Though a million times I should ask pardon it would not be enough to cover the sins of Japan, which cause me intolerable shame. I ask you to forgive my nation. And there are an uncounted number of young souls in Japan, who like myself, are asking for pardon. I beg you to forgive me, especially because we Christians were not strong enough to restrain the Militarists. Forgive us as we work and pray that the day will come when our two nations will be harmonious in the name of Christ."

I have the honour to be, Sir,

A Friend of Japan.

¶ *The missionary alone is providing a spiritual foundation for a new Africa. His message is the only defence against chaos.*

Advance in Nigeria

By H. G. Farrant

NIGERIA has a population of about twenty millions, and, after India and the United Kingdom, is the country of largest population in the British Empire. Its first contacts with Europe date from the fifteenth century. The unsavoury influence of these early contacts was redeemed in later years. A wholesome trade in natural products displaced the slave trade and is developing every year with mutual benefit.

Indirect government, which was introduced by Lord Lugard, has proved a good form of government, as it acts through the rightful native rulers and guarantees possession of the soil by the people. No system, however, is proof against mistakes and harm has resulted from the exaggerated desire of some officials to preserve everything native without change, thereby stifling all progress towards a healthy society. As a result, Nigeria, which has been governed idealistically for the good of the people, has, at the same time, been retarded in political development. Now that the Administration is alive to this, it is probable that future efforts will not be confined so much to developing the resources of the country merely, but directed more to the development of the people.

Southern Nigeria's contact with the outside world has been wholly with Europe, especially with Great Britain. The English language and English dress are the criterion of culture. Schools are overflowing and churches are found everywhere. Christians, though still a minority, have an influence out of all proportion to their numbers.

In several denominations, the Native Church has achieved a high degree of self-government and self-support, and the European missionary is usually an area supervisor or a specialist. Several newspapers are published and there are a number of African lawyers and doctors, all trained in Britain. There are even a few African members of the Legislative Council. Yet, behind this imposing facade, the political rulers are tribal chiefs or committees of elders who, for the most part, represent a bygone age and are unable to cope with the advancing life of the Protectorate.

The system only works because the British officials, for all practical purposes, administer the two civilizations separately. The Church, in its development of the ministry and administration, has achieved a much greater degree of cohesion, because common to all is the liberated mind given by Christ, and a foundation of Christian discipline. From the ranks of the Christians are drawn the men who are trained by Government for work of skill and responsibility. The work of the missionary is clearly discernible in this awakening of a people.

Northern Nigeria, with a population of over 11,000,000, for centuries has had contacts with the Mediterranean countries of North Africa and, through the Eastern Sudan, with Arabia. When Britain declared a Protectorate in 1900,

Islam was well established, counting about 6,000,000 adherents. These had an Arab form of culture and Government.

THE first missionary expedition reached the Modammedan Emirates of the North at the same time as Sir Frederick Lugard was making treaties and taking over the country as a British Protectorate, and it has been a grievance that, for many years, missions were prevented from developing work among Mohammedans, and these areas were closed to missionaries.

To a Government determined to prevent change, the Gospel is, of course, revolutionary teaching, and missionaries dangerous. Access was allowed to the pagan tribes, but was made dependent upon local conditions, and permission was not easy to get. As the years passed, however, the policy of the Government grew steadily more favourable, and there were several cases of officials inviting Missions into difficult pagan tribes as a pacifying influence. Nevertheless, up till 1930 there were still instances of pagan tribes that were scheduled as "unsettled" in which, in fact, missionaries would have had no difficulty in working. For reasons of economy and policy, many pagan tribes were put under neighbouring Mohammedan rulers. Misuse of their power by these rulers led Government to modify this policy.

The closing against missions of the large Mohammedan tribes turned the flow of their energy into a great number of small pagan tribes. Only six pagan tribes in Northern Nigeria number over 100,000 people, most of the others having under 50,000. In early days no common language united the tribes, and Mission staffs had to be divided up among as many of these tribes as possible. The workers became almost fanatically loyal to their adopted people. They learned their language, translated the Scriptures, preached, taught, healed and itinerated. They were intensely jealous that the tribal integrity of their people should be maintained. They had, in many ways, an identity of outlook with the chief, the medicine man and the Government official in their determination to retain the social fabric. They had to build a new foundation without knocking the house down. The break down of old things in Africa is frequently blamed on the missionary, but, in fact, fetish and tradition are being destroyed by Government, commerce and publicity—none of which offers any moral basis for the new conditions. Even on the purely social side the missionary is a necessity, for he alone is providing a spiritual foundation for a new Africa. His message is the only defence against chaos.

A missionary's most effective work, however, can only be done through the Church. Pioneer evangelism consists in the creation of an instrument—the Church. Subsequent missionary work lies in the using of the instrument. It can and should be used from the moment that converts are made. Missions in Northern Nigeria are doing so. Converts are encouraged to accept responsibility for winning others and caring for them when won. The Church appoints a man either in his own or in an adjoining village to care for the Christian group. He works with his own hands, almost in-

variably as a farmer, so supporting himself and family. Each day he calls the interested people for morning prayer, and, in the afternoon, holds a class in which he teaches Scripture, reading and writing.

At one time, Government wished to register these as schools and apply to them the Standards of the Education Ordinance. This would have been fatal, because hardly any of the tutors were well enough educated to be classed as teachers. After years of argument, Government solved the matter completely by introducing an ordinance which defined a "Class for Religious Instruction" as a class in which religion, reading, writing and notation could be taught. Several hundreds of such classes now exist in Northern Nigeria.

These perform an indispensable function, as all missions in the country ask for literacy as a condition of baptism. It is common for "Class for Religious Instruction" leaders to go into a training institution with their wives and children for a year. There is a curriculum for the men and one for the women, consisting chiefly of Bible Instruction, but with sufficient secular subjects to fit them for their work. What they most need, and get, is an ability to study the Bible for themselves.

Preaching lends itself to spare time work, and can only be done in the spare time of the congregation. Most of these workers are unpaid. A school is a much more difficult problem. It demands the whole time of the teacher, and he cannot effectively handle more than about thirty children when they are at different stages. The parents of thirty children cannot maintain a teacher, and church schools are, at the moment, a drain on Church funds and a problem requiring careful thought. The teacher is, in nearly all cases, also an evangelist attending to the pastoral work of a congregation.

There remains the ordained pastor. In Southern Nigeria, ordained men have either been trained in England or trained in Nigeria on a wholly English pattern. The idea has been to give them the best of English cultural training so that they could hold their own, and perhaps feel at home, in a company of English clergy. In the North, a quite different policy has been adopted. The use of English is by no means widespread, and many of the staunchest Christians are completely ignorant of it. The *lingua franca* is Hausa. The type of training prevalent in the South, therefore, is not possible in the more primitive conditions of the North, and the result is that there are very few ordained men.

THREE in the writer's Society, belonging to three different tribes, were chosen for training by their own people. Each one had been in active Christian service for about fifteen years, and already had a position of influence in the Church. They were taken for two years through a specially designed curriculum in the Hausa language. They were then examined by a council of missionaries and African elders, to whom reports on their work and class examinations were given. Their tribal Churches reaffirmed their call, and they were appointed as ministers. The appointments received mention in the Government Annual Report on

the Northern Provinces for 1938, and it is a thing to thank God for, that primitive tribes should at last have produced ministers of the Gospel. These men are financially supported by their respective Churches, receiving about £10 a year. Had they taken secular employment with Government, they might have trebled that.

IN the 1931 Census, the number of Protestants in the Northern Provinces was given as 57,724. Of this number, 41,045 were Yoruba, a tribe of 3,000,000, which resides mostly in Southern Nigeria, only a small part living across the border. Among the typically Northern pagans, however, the number of Christians in 1931 was only 13,000 and to-day is about 25,000.

The development of the Church in Northern Nigeria has been slower than in some other parts of Africa. Its foundation, nevertheless, is good, and it is in most cases knit firmly into the tribal life. Its growth, which is now rapid, is almost entirely among the pagan tribes. The 6,000,000 Moslems remain practically unaffected. The 1931 Census gave 500 Christians from among the Mohammedan tribes, which is difficult to verify.

What, then, of these Mohammedan tribes? One could easily start a "Cross versus Crescent" cry, and train the Church to look upon Islam as an opponent. The real issue, however, is Christ versus Sin, whether among pagans or Mohammedans. It is better to believe that the pagan has been saved to be an evangelist to the Mohammedan, and to hold up that as an ideal before him. That involves two factors: the individual Christian witness and the quality of the Christian community. The individual who is to be an evangelist to the Moslem must be called of God and filled with the Spirit. The Christian community must be such that he can refer Mohammedans to it as an evidence of God's grace. He must be able to show in the Christian community, brotherhood, godliness and culture.

Godliness is the acid test. Islam has its saints, but it has enough dishonesty to make any honest man conspicuous. Honest upright Christian men in private and in public life matter immensely. Islam with its Arab culture, despises the pagan. But the pagan who comes to Christ is gentle, courteous and literate. The Mohammedan takes note of him.

Circumstances seem to demand that the Church shall have European leadership when it moves into the Mohammedan Emirates, and it is significant that, in 1936, that door was opened at last. Since 1936, nine sites for evangelistic stations have been granted, and already a number of Mohammedans have accepted Christ.

In addition, Missions have co-operated with Government in running five Provincial Leper Settlements in Mohammedan territory. This is by far the most responsible work that Missions in Nigeria have attempted, and difficulties will arise that can only be surmounted by whole-hearted dependence upon God. Some Christians from pagan tribes are already at work at these Mohammedan stations. Missions, then, have seen the grace of God calling out a Church from among these pagans, and the opening of a door to the Moslems.

The following Plea for Unity is a translation of an Editorial from the Argentine periodical Cultura, *in which an article from* World Dominion *was translated into Spanish.*

United States of the Christian Family

WE have maintained that it is our elemental duty as Christians to co-operate in the formation of a universal union of peoples in order that the chaos that reigns in the world may cease, and, moreover, we have added that for Christian Churches there is a peremptory duty in this respect.

At the Oxford Conference, Dr. J. R. Mott said: "Humanity, slave of the errors of its forefathers, and chained to diabolical contemporary forces, awaits consciously or unconsciously a word of liberation." And, he added: "God, who is a Father full of love, desires to pronounce that word. What other voice could he choose but that of the Church, which, although desperately unworthy, is the body of Christ? But how could God pronounce a divided word, and how could men understand it?" There arises, therefore, clear and defined, the responsibility of Christians to present themselves before the world with the moral and spiritual authority that unity in Christ gives them.

To be able to manifest that unity will without doubt be of great value and significance. It is of vital imortance for the Church to do it.

It will be impossible, however, for that unity to be manifested, if there is no consciousness of it. In other words, it is necessary that Christians, particularly evangelical Christians, should realize that they form part of a great family scattered throughout the universe, whatever their creed or denomination may be.

In order that this consciousness of being members of the great Christian family may be forthcoming, we must remember that the Church must be united first and foremost because the Lord Himself desires it. He wishes it because in fraternal union love is intensified, knowledge is increased, experience is enriched, and faith is strengthened. And He desires it —and they are His own words— "that the world may believe." The magnificent picture that a universal community "spiritually united in the bond of peace" would present to the world, would be of much more value than the most brilliant discourses and the most profound exhortations. The mere thought of a united Christendom, fighting resolutely against individual and collective sin, valiantly opposing the satanic powers, makes denominational jealousy appear very small and personal rivalry very mean.

Grave indeed is the responsibility that we assume when we refuse to acknowledge that union in Christ is the foundation and essence of our condition as Christians, and especially when we try to oppose it on the ground that it is necessary to preserve our denomination. The Churches cannot escape the severe but loving imperative of the Master contained in these words: "He that saveth his life shall lose it, and he that loseth his life shall find it." Let us be Christians first of all, and then attach ourselves to the denomination with which we are most in agreement.

LET us beware of adopting an adverse attitude. For nothing less than a prayer of the Master is involved here. Not such and such an isolated episode in His life, nor such and such a passage of His sermons, but words addressed to His Father in one of the most solemn and decisive hours of history.

"Holy Father, keep through Thy own name those whom Thou hast given me, that they may be one, as we are . . . Neither pray I for these alone, but for them also which shall believe on Me through their word ; that they all may be one ; as Thou, Father, art in Me, and I in Thee, that they also may be one in us : that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them ; that they may be one, even as we are one ; I in them, and Thou in Me, that they may be made perfect in ONE ; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

LET us not fail to notice the insistence of the Master. He knew that human defects would conspire against the unity of His own, and for that reason He prayed so intensely for it. For the sake of Him who in the last moments before His arrest had this preoccupation, this sublime obsession, we ought to enlarge our vision and open our hearts to our brethren.

Now, when we speak of the United States of the Great Christian Family, we are really replying to all those who fear to be absorbed in this union. That is to say, we consider it legitimate that different traditions and circumstances should determine different interpretations and customs. We do not wish to do violence to these natural peculiarities. Yea more, we should object to the various creeds and denominations being done away with to establish a self-defeating uniformity and centralization.

We are not interested in the formation of an institution numerically strong and materially powerful. What interests us is that, "with the same mind that was in Christ Jesus," all His disciples should feel themselves to be a part of one great family. The rest will come. We may rest assured that if we are able to throw to the winds all ecclesiastical prejudices, denominational jealousies, doctrinal pride and institutional selfishness, the Spirit of Christ will indicate the best way in which this spiritual family is to express itself.

Let us recognize without boasting that all denominations have something good to give to their brethren, and let us confess with humility that all have something bad to forsake ; not one of them in particular is the Church of Christ. In the United States of the Great Christian Family all would gain : on the one hand, by giving to the other members of the family the treasure of their own experiences ; and on the other hand, by receiving experiences from the others ; and finally because, as M. E. Aubrey, Secretary of the British Baptist Union, (on the occasion of the Union's affiliation with the Universal Council of Churches), expressed it—"disunion makes the idea of the disciples of Christ being united by the bonds of love and fidelity completely unreal to a great number of people."

THE Holy Catholic Church, of which the Apostles dreamed, and for which Jesus had prayed—that unique body which for so many Christians to-day constitutes a real but sacred obsession—that Church "without spot or wrinkle," must be a reality, and must be so at once, if we do not wish to see by our own fault the implantation of the Kingdom of God in the earth delayed even more than it now is.

Fortunately there is already something more than vague and Utopian dreams; there are fulfilments; there are serious movements; there are evident signs that the number is increasing of those who desire to free themselves from the iron armour formed by prejudices, intolerance, traditionalism, misunderstandings and local interests; there are palpable demonstrations of the desire of Christians on one side to clasp the hand of Christians on the other side. In view of this ascension—slow indeed, because the path is steep and the obstacles are many and difficult to overcome—why not raise our word of gratitude to Him Who with all love is looking upon our efforts, Who with all understanding is contemplating our difficulties, and Who will supply us with all the power that we need for the arduous task? And why not offer to Him our word of petition that He will inspire all these efforts, rectify all that is mistaken, and support all that is good in them?

UNIVERSAL WEEK OF PRAYER

The Council of the World's Evangelical Alliance has, since August, 1846, organized the Universal Week of Prayer for Christian unity in every part of the world. It is translated into most of the languages and dialects in the fields of the younger Churches. Very interesting reports as to translations into the different languages have been arriving from all parts of the world. It is encouraging to think that at such a time as this the World's Evangelical Alliance can continue to organize on behalf of practically all the Churches this truly universal call to prayer.

THE BIBLE A SOLACE IN FRANCE

It is reckoned that the whole stock of Bibles in France will be sold out in from six to eight months. The "Action Biblique" of Geneva, in collaboration with the British and Foreign Bible Society, is hoping to print a new edition of the Segond version, numbering 50,000. Prayer is asked that the funds may be forthcoming and all difficulties overcome. The sales at the *Maison de la Bible* in Paris are continually increasing.

The Bible Society of France has been able to distribute 18,000 Gospels for French soldiers and it has sent 9,000 copies of the Scriptures to prisoners of war in Germany. The sale of Bibles has increased by four times pre-war quantities, and the Society is waiting to print a new edition.

What they say!

The Director of the

SCHOOL OF RELIGIOUS JOURNALISM

has received the following items since the beginning of this year:

1. "I am pleased to say that my story has been accepted after your kind alteration."—Rev. G. D., of South Wales.
2. "It may interest you to know that the following articles have been accepted since I commenced the course. (Four items, two in the *Blackburn Times*)."—Missionary G. O. F., of Lancashire.
3. "My exercise has been printed in *The Bible in the World*."—Mrs. E. C., of Essex.
4. "I have had three articles accepted by the local paper within recent months. May I take this opportunity of thanking you very much for the benefit derived from your course of study."—Miss E. P., of Bedford.

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¶ *Our experts take a survey of the present world ituation, and offer some views on the news.*

The World To-day—and To-morrow

Reliable news becomes more and more difficult to obtain. The spread of rumour ; the disappearance of magazines ; the reduction in size of newspapers ; the fear of giving information—all combine to starve or poison the minds of men. We are glad that our news service is, in spite of difficulties, so abundant that the space which is available for it is inadequate until paper restrictions are removed. Will our correspondents kindly continue the flow nevertheless, and forgive condensation !

* * *

Germany's Solace ?—Sale of Bibles in Germany has risen from 830,000 copies in 1930 to 1,120,000 in 1939 and 1,500,000 in 1940. The Bible is becoming Hitlerized Germany's Great Consoler.

France—a New Phrase.—There is to be freedom of conscience in French schools, according to the Vichy Secretary for Education, and teachers will use the phrase, " The spiritual values of the Fatherland and of Christian civilization " in place of the word " God."

Christian Civilization.—Humanitarian movements in India all owe their presence to the Christian spirit, and would otherwise crumble to dust under the weight of idolatry, meaningless superstition, absurd and base caste customs, which still stigmatize the social and political life of the country, says the *Brahma Samaj Weekly*.

Japan's Ambition.—The Japanese Press makes it clear that Japan aims at building an Asiatic Empire, embracing China, the South Seas, and including the Colonies and possessions of Great Britain, France, the Netherlands and the United States. A traveller reports that nationalism is exaggerated to the point of insanity.

Japan is promoting a vast increase of opium production in the occupied provinces of China. The narcotic trade brings Japan huge profits and promotes a higher death-rate of the population.

The Promotion of Hatred.—In eastern Thailand, some of the stations of the Christian and Missionary Alliance have been bombed, and there is a rising tide of anti-foreign feeling.

Pioneering in Grim Reality.—The Central Asian Mission carries on under great difficulties. One of the missionaries has carried out a tour in Zangskar Valley, which is largely Buddhist territory. There are many monasteries and conservatism of an extreme character dominates the district. In such wild country, this is pioneering in its grim reality, even if carried out in the summer season.

In Bessarabia the Orthodox are resisting the efforts of the Godless to undermine faith in God.

Latvia, Lithuania and Poland.—The Church has been separated from the State in Latvia, and many priests are becoming ordinary workers. In Lithuania, when the headquarters of the Orthodox Church were removed from Kovnov to Vilna, twelve Catholic Churches, and the Orthodox monastery, were closed in the latter. The Catholic College was

A world at war

is not the best atmosphere for aggressive Christian work, yet it does afford unusual opportunities. When the foundations of life are shaken the eternal and unchangeable God can often make Himself heard and known to weary hearts and rekindle enthusiasm.

We are grateful to all who, often at the cost of real sacrifice, have done their best to keep the work going. We appeal to others for some tangible expression of their gratitude to God for His many providences amidst great perils.

In no more adequate way can thankfulness be expressed than in an effort to extend His Kingdom throughout the length and breadth of the British Commonwealth of Nations.

Contributions gratefully acknowledged by The Secretary,

COLONIAL & CONTINENTAL CHURCH SOCIETY

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also handed over to the Godless Movement. In Poland, the Livow paper, *Livowskaya Pravda*, states that the Soviet have closed 300 churches, 62 synagogues, 1,000 Confessional schools, and dismissed 3,000 clergymen. But the Godless leaders admit that they make little progress with the people, who believe in God and continue to go to church.

Our correspondent in Portugal reports great enthusiasm for Britain, throughout the country. Blind "troubadours" sing her praises at the fairs; Union Jacks are seen on motor-car windscreens, and in shop-windows, etc. An Oporto paper publishes accurate news of Protestant services, and Father Alves Correia invited two Protestant pastors to the platform when he spoke on the Colonies.

No more foreign missionaries are to be allowed to enter Portuguese colonies—presumably for fear of "Fifth Columnists" in disguise.

Roman Catholics in Scotland.—Roman Catholic schools have been increasing steadily in Scotland. There are now 115,327 pupils, out of about 719,872 pupils in all schools in Scotland.

Russian News.—The Soviet press quite clearly indicated that there were hopes that Bulgaria would shortly enter the Soviet Union. They seemed to think that they had such a stronghold in the land that there was no doubt about it. It was even openly said that Dimitrov would be the President of Soviet Bulgaria. Hope was expressed that, from this beginning, other countries of Eastern Europe would follow and enter the Soviet Union.

Evidence accumulates that all attempts at co-operation between Germany and Russia broke down. Cultural approach has proved impossible, owing to the difference of State forms in the two countries. The exchange of films has also broken down because Germany will not allow most of the Soviet films. The exchange of press productions, similarly, has broken down, as certain of the Soviet papers are not allowed into Germany.

Yaroslavsky continues to hold forth on the effect of the war on the progress of the Godless Movement. He says that if the war lasts three years, East Europe will be godless and the Church in the West completely undermined. The Godless, the Fascists and the National-Socialists all agree that religion must be abolished, for totalitarian States cannot tolerate religion, which is always a danger to the existence of the State. The only difference is that the Russians make it a straight issue, while the National-Socialists and Fascists carry it on by half-measures.

Spanish Notes.—New figures show total inhabitants of Spain as 23,869,000, as compared with 25,000,000 before 1936. Yet the population of five largest cities has increased, according to the same source. Exiles and dead are said to number a million, and, with a decreasing birth-rate and increasing death-rate, it seems unlikely that the city population has increased greatly, if at all.

Owing to lack of teachers, who have been exiled or put in prison in large numbers, priests are giving indifferent help in elementary schools. The universities are almost devoid of professors and advertisements produce no re-

sponse. Suitable men do not exist. Most educational agencies are shut down. It is estimated that 75 per cent. of the teachers have died, been exiled, imprisoned, or put in labour battalions. Many have committed suicide and many have been shot. The situation is appalling. In Madrid, last year, 75 per cent. of the schools could not be opened.

Reports continue of the closing of more churches. While liberty is given (meanwhile) to the Roman Catholic Church, no other services are allowed, save for foreigners. Services are being held in houses. Stories of persecution and imprisonment increase and a reign of terror prevails.

In Yugoslavia.—The attitude of the Christian community was summed up in a heartening message from Bishop Nikolaj, who said: "Let us take pains to increase our endeavours during this New Year in such directions that we may always have the Lord for our Protector and Helper: for who can destroy those whom He defends?"

Back to the Land in Syria.—Remembering the lessons of the last war, the Syrian papers are calling the people back to the villages and back to the land. There is little employment for educated youth. Education is desired, but the country is not organized to absorb educated young people. More education will only raise new problems if the people do not go back to the land.

Restrictions in Angola.—Missionary itineration goes on uninteruptedly, and now that Cameroon and French Equatorial Africa belong to Free France, it is hoped that restrictions will be removed.

Health in Egypt.—An index of health conditions is the high infant mortality: five times that of England. On the average, each individual of the population has three endemic diseases. Fourteen-and a half million people have eye diseases. This means at least a loss of one hundred million pounds to the country annually.

Progress in French West Africa.—The Christian and Missionary Alliance reports steady progress and growing interest. Conditions are difficult, but that does not hinder the work. Medical supplies are hard to obtain and even quinine impossible to get.

In French Morocco there is quiet *on the surface.*

On the Gold Coast missionary work is difficult, and progress slow.

Africans Rise to the Occasion.—The land frontiers of Nigeria are surrounded by French territory. Most of the few Europeans are needed as commissioned and non-commissioned officers, which makes the call on the small white community relatively heavy. Recruitment of missionaries is, therefore, likely to increase. While the opening of new work would thereby suffer, confidence is felt that African Christians will rise to the occasion and carry on the work in all established centres.

In Northern Nigeria, the Government has been demanding a clause in the agreement for the conduct of leper settlements that no Christian teaching be given to those under eighteen years of age. Missions propose to amend this to read: "Without the parents' consent." Application for new sites are being held until this is settled

North African Notes.—"Never before," says a correspondent in North Africa, "has the Bible been read so widely." Work is going on in a quiet way, much depending on the attitude of the individual missionary. One Society has shut down a great deal of its work which might have been kept going.

In Tangier, the situation is unsatisfactory, and recent intrigues of the Axis powers make the future obscure. If the peseta becomes legal currency, the outlook for missions will be serious. The existence of the British post-office enables mail to come regularly, mostly by air-mail from Lisbon. The bus service has been discontinued, and Tangier looks as if it will be cut off from the interior. The mission community of forty has been reduced, and it is doubtful how long the usual work will go on.

The North Africa Mission has been able to maintain its one station in Spanish Morocco, but all the stations of the Emmanuel Mission have been closed, as it was impossible to get money sent there. Food is scarce and is rationed.

A most remarkable bit of work is that being done in Tunisia. There was there a considerable stock of literature: Gospels, New Testaments, Bibles, and tracts in various languages. It seemed as though the depot might have to be given up for lack of funds, so it was decided to make a special effort to clear out the stock. The shop-window was made use of for display, and, better still, a plan was made to visit every suburb of the town and the outlying villages, in a determined attempt to get the Gospel, by word of mouth or by the printed page, into every house. The result has exceeded expectations. To sell in every house in a village is an achievement of which to be proud. Wider areas are now being reached, and such has been the encouragement of the workers that they are now taking what steps they can to replenish their stock.

Africa Prays.—In connection with the National Day of Prayer which we have recently observed in accordance with the request of His Majesty the King, it has been interesting to receive a letter from the Bishop of Central Tanganyika, telling of how the last National Day of Prayer was observed in Tanganyika.

The Bishop received a request from the Provincial Commissioner of the Central Province to arrange a united service of prayer for all people. This was, therefore, arranged in English and Swahili, so that Moslems, Hindus, as well as Christians, might hear and understand, and lift up their hearts to God for the deliverance of the world from the curse of Hitlerism.

The Bishop also writes: "As I watched the battalions of African soldiers marching to the front in another part of Africa I could not help feeling the sorrow and shame of our civilization, and yet, at the same time, pride and joy in seeing so many sturdy African soldiers ready to lay down their lives, led by their white officers, for the cause of freedom, righteousness and truth. May they come to know Him who is the Way, the Truth and the Life, was my prayer for them as they marched past me singing—Africans from all parts of Africa."

Copra in the South Seas.—The disappearance of the copra market in the South Seas is seriously affecting the support of missions

and churches. The Melanesia Mission of the Episcopal Church has a debt of £14,000 ; retrenchment is called for all round, and salaries have been reduced.

United States.—The number of Churches of all religions in the United States amounts to 249,638, with a membership of 64,785,526. The total population is 130,215,000

A Declaration from Brazil.—"The American countries have never accepted the idea of masters and slaves, and they repudiate the idea of the hegemony of one nation over another," declared Sr. Aranha, the Brazilian Minister of Foreign Affairs, speaking on the tenth anniversary of President Vargas' assumption of office.

"The equality of all sovereign powers, refusal to acknowledge conquests by violence, and non-intervention by one State in the internal affairs of another : these are the principles which are logically derived from our view of the human personality," he said. "One characteristic of our civilization is respect for the individual. On this basis, rests true democracy ; it is the unmistakable feature of the democracy of the American nations, whatever their form of government. The humanitarian character of American civilization was accentuated during the migrations of the last century, which helped to build our country. For this reason the American nations repudiate any system which introduces the racial idea in the concept of civilisation."

"The last war found the American nations separated," the Minister said. "The present war, whatever its ultimate result, finds the Americas united and emancipated, desirous of finding their salvation by their own methods."

Ban on Foreign language Papers.—President Vargas has ordered all publications edited in Brazil in any language other than Portuguese to transform into that language within six months, or have their registrations cancelled. A Bulletin issued by the official Brazilian News Agency says that a statement to this effect was made by Sr. Lourival Fontes, Director-General of the Department of Press and Propaganda, which was approved by the National Press Council. Unless modified, this ruling will mean the death of all foreign language publications in Brazil, including the only English language daily, three English weeklies, and several German and Japanese dailies.

River Evangelism in Colombia.—In addition to the work on the Sinu River, the Latin American Mission has made itself responsible for the evangelization of the 100,000 souls on the great Magdalena River, into which flow no less than 500 tributaries. The Mission has a Gospel Motor Launch, "The Good News," whose crew of three are doing extensive evangelistic work.

Indigenous work in Venezuela.—An Indian of Apure, who heard of the Bible, bought a copy in 1924. As a result of his interest, there was a spiritual awakening in the interior of Venezuela. With some help from missionaries, but mostly with the co-operation of the natives themselves, a work has been established that to-day has nine churches, with a total membership of 2,000. No foreign funds have been used in this work.

A New Situation in Mexico.—In an interview with a journalist, the President elect of Mexico, General Avila Camacho, has frankly declared himself to be a Roman Catholic. This is the first time that a Roman Catholic has occupied the presidential chair during the revolutionary period. Calles was far from having any religious affiliation, much less Roman Catholic, for his aim was to destroy Roman Catholicism. Obregon made no profession whatever of religion, and frequently boasted of his incredulity in daily life, and in his public declarations. His reply to a telegram of salutation from the Methodist Annual Conference was to the effect that he did not accept fanaticism, either in practice or in principle. This, too, has been the attitude towards religion of other revolutionary presidents.

The new situation is naturally giving rise to questions in the minds of evangelical Christians. Are they about to return to the times of hostile persecution, or are they to continue enjoying the privileges—although limited—of religious liberty? Although General Camacho has declared himself to be a Roman Catholic, it is hoped that he will not allow his religious convictions to prejudice him as President of the Republic.

It is interesting to note that in his presidential address on the assumption of office, General Camacho said: "The Government that to-day we inaugurate is of the whole country, whose standards will be regardless of all sectarianism, consecrated to serve the democratic spirit, protecting all rights and imparting the ample guarantees of our laws, irrespective of political or religious creeds."

Co-operation in Argentina.—At an evangelical congress held in Buenos Aires last year, under the auspices of the Confederation of Evangelical Churches of the River Plate, on the occasion of the visit of Dr. J. R. Mott (President of the International Missionary Council), more than 200 delegates were present. They represented twenty-nine different organizations working in Argentina, and included evangelical workers from Peru, Chile, Bolivia, Paraguay and Uruguay. The one aim of the Congress was to study the pressing problems faced by the evangelical movement. It was the most representative evangelical congress ever held in the River Plate Republics. From beginning to end, a true spirit of fellowship and comradeship prevailed, together with a real desire to discover and do the will of God in the fulfilment of the mission of the Evangelical Church in the countries represented.

Evangelicals Unite in Peru.—At the annual meeting of the Peruvian Evangelical Alliance a lunch was given with a view to uniting the evangelical forces in Lima. The occasion was marked by the presence of the Senator for Moquegua and Secretary of the Congress, Dr. Raul M. Pinto, who, a short time ago, defended in one of the sessions the rights and constitutional guarantees for the exercise of evangelical worship. Dr. Pinto promised to continue fighting for religious liberty.

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¶ *Our survey Editor continues his survey of Africa.*

Kingdoms of the World

By Alexander McLeish

British East Africa.—From the coast to the line of the great lakes Nyanza and Tanganyika in the Great Rift Valley lie three colonies and Protectorates of the British Empire, Kenya, Tanganyika and Uganda, which have recently united certain departments of administration. Practically unknown to the world one hundred years ago, there is to-day a growing Protestant Church in these colonies numbering about 700,000. Round this Church and its activities centre a large part of the educational, medical and welfare work of this part of Africa. This is an achievement significant of the African people's response not easily paralleled in any other section of the world-wide Church to-day.

Kenya. A Theatre of War.—Although Kenya is two and a half times the size of Great Britain and Northern Ireland, it has a small population (3,334,191) mostly confined to the centre and the basin of Lake Nyanza where live respectively the Kikuyu and Kavirondo Bantu people, forming two-thirds of the total. The highlands, well-known as a centre of European colonization, maintain only 19,000 Europeans. Indian traders and others account for 46,000 and Arabs for 13,000. The vast bulk of the population being African, the settled policy of the Government is that, in the event of a clash of interests, the welfare of the native peoples must be paramount.

Ludwig Krapf and J. Rebmann, sent by the Church Missionary Society, landed at Mombasa in 1844. The story of their pioneer efforts will always be a fascinating chapter in the opening up of Africa. They tramped the country, discovered Mts. Kenya and Kilimanjaro, learned the languages and appealed to England for help. To-day near the spot where they landed stands a stately Cathedral attended by over 2,000 African Christians. First under a Chartered Company, then as a Protectorate (1903) and finally in 1920 as a full Crown Colony, Kenya has continued to grow in importance. It exports the typical African products, coffee, sugar, tea, cotton, sisal, maize, hides, wool and gold.

The Church Missionary Society, still by far the largest mission, pressed forward across the Kikuyu Province to Kavirondo and on to Uganda and Ruanda until "the chain of stations" dreamt of by Krapf became a reality. It was followed in 1891 by the Church of Scotland, in 1895 by the Africa Inland Mission and in 1902 by the American Friends, until to-day there are eighteen different societies working at 65 stations. Scattered mainly in the coastal area, the central highlands and the Nyanza valley are 1,230 Churches, over 1,000 out-stations, 2,590 African workers and a Christian community of 120,000 souls. Missionaries, who at the outbreak of the present war numbered 316, have been considerably reduced in number.

In the last ten years the membership of the Church has increased fourfold, its responsible workers have revealed unsuspected powers

of leadership, its 1,000 schools, with their 52,000 scholars form the main educational effort, while its welfare work, hospitals (15) and dispensaries (27) carry their benefits into regions often not reached by Government.

Doubtless there is a great field yet to be developed, but the increasing co-operation between missions augers well for the future. Co-operation with Government in educational and medical matters is close and helpful. While only one-tenth of children of school age receive even the simplest of elementary education, it seems rather bold to support a university at Makerere in Uganda, yet the Government voted £50,000 for this purpose, as well as scholarships for all students from Kenya. Three of the seven provinces account for most of the Christians but four have only 14 missionaries and 4,000 Christians. Efforts to redress this inequality are making slow progress. A small work sponsored by a C.M.S. committee, and assisted by Indian workers and others, has been begun among the Indians. Little directly has been achieved among the estimated 400,000 Moslems who are found among the Arabs, Swahilis and Indians. The normal life of the country has been upset by the influx of troops, the mobilization of the Kenya defence force, the migration of 50,000 Somalis and many Indian traders from the Abyssinian frontier region. Kenya, however, is a progressive Colony and the Christian Church the most significant force in its life.

Tanganyika.—Zanzibar Protectorate, the doorway to Tanganyika, once controlled by the Portuguese and the Arabs, was the main centre of the slave trade, 60,000 being sold there annually. It became a British Protectorate in 1890. Here the English Friends and Universities Mission are at work.

In 1884 Tanganyika became a German colony and remained so until after the war of 1914, when it was declared a British Mandate. Four times the size of Great Britain and Northern Ireland, it has a density of only 14 people to the square mile (5,381,000). Of the 137 Bantu tribes, 14 make up half the population, the two largest, the Nyamwezi and the Sukuma, accounting for nearly 1,000,000.

The coastline and Zanzibar have been Islamized, but opinions differ as to the actual number of Moslems, estimates ranging from 2,000,000 to 300,000. The Universities Mission which began work at Zanzibar in 1864 is now the largest mission in Tanganyika, with one-third of the Christian community. The Church Missionary Society (Australian branch) and the Africa Inland Mission rank next. The German missions, Leipzig, Bethel, Berlin and Moravian have half the Christians between them. Protestant missions have followed four distinct lines of advance from the coast to the interior, along which are found the bulk of the Christians. The whole work of the missions has greatly increased during *the last five years.* Societies number 16 (+4,*) missionaries 548 (+41), the Christian community 185,028 (+50,000), and there are substantial increases in the number of African workers, now 3,788 ; schools, now 1,891 ; scholars, now 107,494 ; hospitals, now 40 ; and dispensaries, now 80. The number of children in

*+ *or* minus signs show increase or decrease on previous figures.

mission schools is reported by Government as 200,000 of whom over half are in Protestant schools, which also is a notable increase. The standards of education have been rising and there will shortly be some full secondary schools. Students who have gone to the Makerere College are doing well. In Zanzibar the Moslems are at last asking for mission schools.

The increase in the number of Christians is 48 per cent. and there is now 1 Christian to every 29 of the population. Several missions show over one hundred per cent. increase. Nevertheless, two regions are relatively untouched, that from the south of Lake Nyanza to the Rhodesian boundary, with 1,500,000 people and the south-eastern region, with 1,000,000. There are also blank spots in every province. Over half the population is, therefore, still outside the influence of the missions. The disposition of Roman Catholic missions greatly hampers the expansion of several missions, notably the Universities Mission. Catholic missions extend along the coast and the line of the Lakes from north to south, and are making great progress, reporting a baptized community of over 200,000. Owing to the war, the five German missions have lost nearly all their missionaries and the work of the other missions is affected. This is a great opportunity for the African Church, which, with its record of steady progress, there is every prospect that it will seize.

Uganda.—Uganda is a little larger than Great Britain and Northern Ireland and has been a Protectorate since 1894. It lies along both sides of the West Nile and drains into that river. Among its 47 tribes the four Kingdoms of Buganda, Bunyoro, Ankole and Toro, which all lie to the west of the Nile, are best known.

The story of its evangelization began in 1875 with the visit of H. M. Stanley to the Court of King M'tesa, probably just in time to prevent his acceptance of Islam. Stanley's appeal for missionaries appeared in the *Daily Telegraph* of 15th November, 1875, and the first party of missionaries reached Uganda in 1877. The first seventeen years were a story of conflict and persecution, first by Islam and then by the Roman Catholic Church. The young Church had its experience of martyrdom. The outstanding figure of this period was Alexander Mackay who, in twelve years of strenuous work, laid the foundations of the Church. The Uganda Church has always been to a remarkable degree self-supporting and self-propagating. The story of Archdeacon Apollo among the pygmies is well-known and indigenous missionaries have gone to the southern Sudan and Kenya.

The West Nile District is the field of the Africa Inland Mission, which has nine missionaries at three stations. One hundred and twenty bush schools are reported and an increasing work is being carried on. The Anglican Diocese of the West Nile extends southward along the borders of Kenya where there is a growing work. The Seventh-Day Adventists have recently taken up work, while the British and Foreign Bible Society maintains a depot at Kampala. During the last three years, the whole work has grown in a remarkable

South America Calling!

AND that this is no mere figure of speech, let the following story demonstrate.

One of the results of the wonderful work of the Urco Farm on behalf of the Indians of the Peruvian Andes was the breaking down of the fear and distrust of the evangelicals sown in their hearts by priests of Rome. Indians came from far and near to see what was being done and to hear our story. One day there came a group of Chief men from a far district, to beg for a similar work to be started among their people. "If not for us," they said, "who are perhaps too old to learn, at least for our children." The missionary sadly said he could not go, nor had he anyone to send. "But," said he, "I hope to go to England soon, and will bring back someone who will be your teacher." And they returned happy with this promise.

Months later, the missionary left on furlough, travelled to the railhead, and took train to the coast. The rail skirts the borders of that country, and somehow these Indians learned that he was travelling; and at a little wayside station a group of their leaders was waiting to remind him of his promise, which he renewed to them.

He was home for a year, and wherever he went, he told of that need and that call; and yet with sad and shamed heart he had to return, not only without anyone to help, but without promise of anyone. The Indians had said, "Your country is Christian, is it not? There must be someone who will come and tell us." Christ had said, "Other sheep I have . . . them also I must bring"; but there was no one to go.

However, some seed *had* fallen on good soil, and a young man who had heard said in his heart, "Here am I, Lord, send me." And a year later he went. Others followed, and to-day the results can be seen in a growing indigenous church, all over the far Andean heights; and the ancient Children of the Sun are coming out of the long dark night of Romish idolatry into the glorious light of the Gospel of Christ.

This is only one side of the work of the Evangelical Union of South America, which, in four Republics, is responding to the call of that land. But in spite of our nearly one hundred missionaries and many native helpers, we are but touching the fringe of the need, and still South America is calling. Will you who read this give us your fellowship in prayer and gift, and thus help us in our work for that land? We shall gladly send you our magazine; and any gift however small will be a true response to — South America Calling.

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degree. Missionaries number 146 (+34), native workers 5,824 (+500) of whom 84 are ordained, the Christian community is 329,333 (+51,811), the growth being most arresting in baptized members which is 303,831 (+118,053), schools 2,078 (+423), as well as many unrecorded bush schools, hospitals 11 and dispensaries 10. Compared with ten years ago the Church membership has more than doubled.

Co-operation with Government in education has increased and the schools are overcrowded. Secondary education for girls has made a beginning, and the Makerere College, which serves the needs of British East Africa, is receiving the assistance of Oxford University.

The self-support of the Church largely depends on the cotton crop which accounts for four-fifths of the total exports. The cotton seed originally brought by a missionary is not the least of the benefits which Uganda has received from missions. The population, however, is still mainly pagan (2,400,000). Including the Roman Catholics (652,282) there are 981,615 Christians, which is 1 to 2.5 of the non-Christians. Of the latter 100,000 are Moslem. Of the foreign population 17,256 are Asiatics and 2,111 Europeans. The large unevangelized population presents a great challenge. A small Church surrounded for the most part by 75 per cent. and 50 per cent. pagans needs to be an aggressive Church and it is here that the missionary can give valuable stimulus and guidance to the indigenous workers.

Nyasaland.—South of the three East African Colonies lies Nyasaland, west of Lake Nyasa. It is a land of mountains and high tablelands somewhat less than half the size of Great Britain. Five hundred and twenty miles long by fifty to a hundred broad, it is one of Africa's smallest countries and forms a bridge between the East African Colonies and those of the South. Its population of 1,872,554 is pagan with the exception of 134,000 Moslems and 356,292 Christians, 156,292 of whom are Roman Catholic. Europeans number about 2,000, of whom three-quarters are English. Fifteen hundred Asiatics complete the racial grouping. Discovered by David Livingstone in 1859*, an event recalled by the recent centenary celebrations of the date of his departure to Africa, it was here that he made closer contact with the slave trade. His stirring appeal brought a party of missionaries of the Universities Mission in 1862, but owing to sickness they retired. The attempt was successfully renewed in 1881. The Churches of Scotland followed and it was from their work that the "Church of Central Africa, Presbyterian" was later formed.

To-day eight missions are at work with 286 missionaries at 47 stations. There are 162 Churches, 1,350 outstations and a Christian community of about 200,000. A growing body of native workers (2,554) is engaged in the service of the Church and Christian education. The schools number between 1,500 and 2,000 and the scholars 132,000. Closer co-operation with Government has led to the opening of new schools. Nine new hospitals raise the total to 25, and 60 dispensaries are to be found scattered over the country.

*It became a Protectorate in 1891.

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The Roman Catholic Church is aggressively active here with a Christian community of 156,292, forming 8.3 per cent. of the population. A rather disturbing factor is the growth of separatist Churches, some of which have given trouble politically, notably the Watch Tower Movement, a type of Russelitism. Others are three distinct groups of Seventh-Day Adventists, the African Church, the Church of God, the Little Flock, Full Gospel and the Providence Industrial Mission. Government returns show that there is one Christian to every four of the population. Numbers, however, give no picture of the variety of problems which beset such an infant Church, showing that mere enrolment, no matter how sincere the confession of faith by its members, is only a beginning of the gigantic enterprise of building a worthy Christian Church. The missionary was never more needed to guide and inspire the Christian pastors and leaders on whom especially lies the burden of solving for their people the complexity of problems which confront them.

Veteran Missionary in Prison

By " Yoldash "

IT is rumoured that the veteran missionary, Mr. George Hunter, of the China Inland Mission, who has been for so many years engaged in pioneer work in the province of Chinese Turkestan, has been arrested and imprisoned in Urumchi, the capital of that province. This word has reached the outside world through two men who themselves have spent some time in the prisons of that town, and have now come to one of the western provinces of China proper.

Mr. Hunter is the only European missionary in Chinese Turkestan. Even the Swedish Mission Station which is more than a month's journey from Urumchi, at Kashgar, has been closed ; also, other cities in the vicinity, and near the great road to the Indian North-West frontier, have been left without a missionary. Members of the China Inland Mission have been reduced to one representative, the veteran who would not leave, but soon found himself under " protective arrest," and now, it would seem, in the prison itself.

Mr. Hunter has suffered great loneliness since the death of his friend and companion Percy Mather some years ago. He has travelled all over Chinese Turkestan and pioneered into its remote parts, but he has had the pain of seeing opportunities for witness, which were once so great, gradually close down. " Protective imprisonment " meant a curtailment of all outside preaching, and a control upon any who ventured to visit him in his own house.

The writer of this paragraph has seen Chinese people who desired to speak with the missionary severely dealt with, and threatened with penalties if any further attempt were made to establish intercourse. The Church building in Urumchi, which was formerly filled for Sunday services, has now very few attendants, as anyone entering that door will find his name on the authorities' black list. Those who know the situation best can take comfort that the word of God is not bound, though the messenger may be. It is to be hoped that Mr. Hunter has with him one Chinese Christian who has been the friend and companion of other nomad missionaries and has for some time made Mr. Hunter his special care, but this is unlikely in view of the experiences of others who have been housed in that prison.

Let the Church unite in earnest prayer for Mr. George Hunter in these days of darkness and difficulty when his frail body may be subjected to severe suffering, and when his spirit and mind will need to be renewed and stayed upon God so that he may really experience that peace of God which truly passes understanding.

¶. *The day of martyrdom has not passed!*

Fight for Religious Liberty

By J. R. Mott and others

"THE contemplation of the world," says Dr. J. R. Mott, "produces in me the impression that the fight for religious liberty has to be fought over again in all parts of the world."

"In the Near East, for example, beginning with Egypt and Arabia, Syria and Turkey, Iran and Irak, and practically in all the Mohammedan world, the battle for religious liberty must be fought over again. In many of these areas liberty may cost life. The day of martyrdom has not passed in those regions, populated by two hundred millions of souls.

"In that marvellous country of Korea, repression has been most severe. In the whole of Japan it seems very clear that the most recent legislation will present this problem in its most subtle, and, therefore, its most dangerous, form. I am not an alarmist, but if Japan obtains what she is aiming at in the present war, it will completely change the situation in China, where one quarter of the human race lives. All across Asia the "Without God" Movement has free access. In India, where Christianity has obtained some of its greatest triumphs, it remains to be seen whether, if the modern nationalist movement wins, Christianity will maintain the liberty it has had up to the present.

"And in Africa? I have already referred to that great Mohammedan belt of the North, that extends from Morocco to Egypt. In Portuguese Africa, both East and West, it is almost impossible to have the maximum liberty. In Belgian Congo, I know, because I have recently visited it, Protestants are subject to unspeakable indignities and limitations."

* * *

"In Peru," says Mr. John Ritchie, "the liberal campaign of thirty years ago is losing strength, and Roman Catholicism is gaining much ground. The campaign against the Evangelical current is well planned and wisely organized." In other republics, too, restrictions are being imposed on foreign workers and evangelical activities. In Mexico in recent years, there has been a reaction against religion in general, with a view to combating Roman Catholicism, but as the President Elect is a Roman Catholic a change in the attitude of the State may be expected, which may affect Protestant activities. (A further note on this occurs in the section "The World To-day and To-morrow.")

* * *

Under the handicap of the Japanese blockade, the Chinese are doing wonders in the way of development in the far west. The most urgent need at the present moment is for England and America to lend money and engineers to construct the railway system that will link Szechwan to Burma. If that could be done quickly, China could not only export enough to stabilize her foreign exchange, but could import machinery and other things to complete the plans for industrial development. With more industrial development in the west, a successful outcome to China's struggle for independence is assured. Surely one of the chief slogans should be: "Help China to build the Burma Railway!"

¶. *The people of the Land of the Lamas live under a thraldom of superstition and ignorance.*

Glimpses of Tibetan Life

By Walter Asboe

TIBET at the beginning of the seventh century was buried in barbaric darkness, and not until A.D. 640 did it first receive Buddhism and, through it, some semblance of civilization. Buddhism in Tibet, however, was not uncompromising in its insistence in the practice of its tenets, to the exclusion of the indigenous Bon religion which already existed; it rather degenerated into rank superstition and necromancy, so that to-day the religion of Western Tibet is far removed from the Buddhism of Burma and Ceylon.

Buddhism in Tibet possesses a formidable sacred literature to which only the lamas have access, and as only very few laymen can read, it can be imagined how readily these lamas use their superior knowledge to browbeat those who, besides being illiterate, are not allowed to participate in religious ceremonies, which are regarded as the sole prerogative of the hierarchy. Thus respect for the clergy is excited, not so much from their good living as from awe for the religion which they represent. An affront to the clergy is looked upon as an insult to their religion; hence the Tibetan proverb: "Beat a monastery dog, and you will incur the resentment of the priest."

The Tibetan's attitude towards religion is a real obstacle to the acceptance of Christianity. He thinks that religion is in no way his concern, and that it would be highly dangerous for him to tamper with it, much in the same way as it would be unwise for a novice to handle a gun, lest by accident it should explode. Religion, to the untutored Tibetan, is a useful contrivance in the hands of a lama, when it is necessary to forestall impending evil, or get rid of evil spirits which are thought capricious enough to bring sickness to his home, disease and death to his cattle, and so forth. It is then that the layman calls in his priests to exorcise the evil which he dreads. He feels no obligation to share in the religious ceremonies, though he is expected to regale the lamas with food and tea during the performance of rites which may last for several days. The Tibetan is by no means rich, but he has to pay heavily for religious rites performed in his dwelling.

One thinks of the endurance and single-mindedness of the Tibetan ascetic and pilgrim, of whom there are many in this land. They may be misguided in their search for salvation, but they by no means lack sincerity. What an asset such would be to Christianity, when brought into living contact with Christ! Souls so pure and undaunted would, like St. Francis of Assisi, travel the length and breadth of Tibet, with a message of hope and love. They would be fit followers of Him who was the poorest of the poor, of Him who had not where to lay His head. We do not despair of enlisting such souls in Christ's service, and we shall work, watch, and wait for the time when God's Holy Spirit will re-animate the lives of the best sons of Tibet.

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Telephone: CLIssold 9696. Telegrams: "Worldomini Nordo London."
Cables: "Worldomini London." New York Office: 156, Fifth Avenue.
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Writers in This Issue

The Rev. Walter Asboe (p. 199), is the Field Superintendent of the Moravian Mission in Tibet.

Miss L. M. Brown, R.N. (p. 146), of the Disciples of Christ Mission in Mid-India, made a special journey of investigation to the district of Andhra Desh (north of Madras) to study the methods used in the Mass Movement work in that area.

Mr. H. G. Farrant (p. 175) has lived and worked among the people of Nigeria since 1913, as a missionary of the Sudan United Mission.

Senhor J. I. Freire (p. 157) has for many years carried on evangelistic work in the prisons of Portugal. Through his visits and distribution of Christian literature, hundreds of prisoners have been influenced for good.

Mr. James Haldane (p. 139) of the Southern Morocco Mission, has been a missionary in North Africa for nearly thirty years, and has a unique understanding of the Arab mind.

"A Soldier" (p. 150) is a Trooper in the Royal Tanks.

The Rev. J. P. Leynse (p. 143) has had twenty-one years' experience of life in China as a missionary of the Presbyterian Mission (North), Peking.

Mr. J. D. Maitland-Kirwan (p. 154) is the Honorary General Secretary of the British Syrian Mission.

The Rev. A. B. Macaulay, M.A., D.D. (p. 167), Emeritus Professor of Systematic Theology in the University of Glasgow, is a distinguished minister of the Church of Scotland. Among the volumes that have come forth from his pen are *The Word of the Cross* and an *Edition of the Vulgate Psalter*.

The Rev. Principal H. D. A. Major, M.A., D.D. (p. 163), took a Double First at Oxford, after a brilliant University career in New Zealand. He has written extensively on many aspects of theology.

The Rev. Nathaniel Micklem, M.A., D.D. (p. 165), has been Principal of Mansfield College, Oxford, since 1932, when he succeeded Dr. W. B. Selbie. He is as well known in the Colleges and Universities of Canada as he is in Great Britain.

Mr. A. N. Prior, M.A. (p. 151), is a graduate of New Zealand, and came over to the British Isles in 1938 to study and take part in British journalism.

Mr. Hugh Redwood (p. 167), who has been in journalism since 1898, has the unique distinction of seeing his book, *God in the Slums*, published in fourteen languages. His lay sermons in the *News Chronicle* have endeared him to a large section of the Christian public.

Mr. W. B. Shirehampton (p. 171) is the General Secretary of the "Friends of Armenia" Missionary and Relief Society.

The Rev. T. G. Ziemer (p. 172) has worked in Indo-China and Thailand as a missionary of the Christian and Missionary Alliance, since 1931.

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